THE

BRITISH CRITIC,

For OCTOBER, 1809.

Indignor quicquam reprehendi, non quia craſſè
Compoſitum, illepidève putetur, ſed quia nuper.

HOR.

I hate that works, by cenſure moſt untrue,
Should ſuffer for no fault, but being new.

ART. I. *The Voyage of Nearchus, and the Periplus of the Erythrean Sea. Tranſlated from the Greek by William Vincent, D. D. Dean of Weſtminſter.* 4to. 119 pp. 12s. Cadell and Davies. 1809.

FEW Engliſh books, within our memory, have attracted ſo much attention, on the Continent of Europe, as Dr. Vincent's Commentary on the Voyage of Nearchus, publiſhed in the year 1797. It was very early tranſlated into French, by M. Billecocq, under the auſpices of the government; it was praiſed in the foreign journals; and Dr. Schmeider, of Halle, who publiſhed the Works of Arrian relative to Alexander, in 1798, tells us, that a German Tranſlation of it had then been announced *. To the cele-

* "Jam vidi, in indicibus publicis, verſionem ejus parari." Præf. ad Indic. Arr. p. xi.

brity it had already obtained in that country, he alſo bears the ſtrongeſt teſtimony. "Vincentii liber celeberrimus," ſays he, "nunc in Germania à nemine ignoratur; et ſi de ejus laude multa diſſererem, ſupervacanea ſcripſiſſe viderer." He laments that the chief part of his Edition of Arrian's expedition of Alexander had been ſent to Leipſic to be printed, before he received Dr. Vincent's book; from which, he ſays, not a little might have been obtained, for the explanation of that work; but in his Edition of the *Indica*, which compriſe the Voyage of Nearchus, he has made no ſmall uſe of the Engliſh Commentary, and at the end of his volume has ſubjoined a Latin Tranſlation of Dr. Vincent's Arguments for the Authenticity of the Voyage, againſt Dodwell. He adds, that he doubts not that what he has done will be ſatisfactory to his readers, "ſince Dr. Vincent's book contains neither the Greek text of Arrian, nor any continued verſion of it."

The ſubject of the navigation and commerce of the ancients, eſpecially in its connection with the Eaſtern world, had hitherto been little elucidated by the learned; and the elaborate inveſtigation of it, which gave ſo peculiar a value and intereſt to the Voyage of Nearchus, being continued with no leſs diligence and vigour in the two parts of the Commentary on the Periplus of the Erythrean ſea *, by the ſame author, there can be no doubt that a ſimilar attention muſt have been paid to thoſe volumes in France and Germany; unleſs, indeed, the unfortunate interruption of war, which has prevented us from aſcertaining the fact, has operated to exclude this valuable continuation from the Continent. In England, the two works were uniformly republiſhed in 1807, under the title of "The Commerce and Navigation of the Ancients in the Indian Ocean," thus expreſſing the general purpoſe of both commentaries.

But ſtill the obſervation of Schmeider was not obviated, and was applicable to Arrian, as well as to Nearchus. Each offered a commentary without a text; and what was worſe, the text was hardly to be procured by thoſe who were deſirous to conſult it. The Indica of Arrian have indeed been reprinted by Schmeider, at Halle, as above mentioned: but ſuch has been the deficiency of importation ſince its appear-

* We have no heſitation in ſaying, that the Catalogue of Articles of Ancient Commerce, which concluded the Comment on the Periplus, and now the republiſhed work, is the moſt valuable document of the kind that any where exiſts.

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ance, that very few copies of that book have yet found their way to England. Blancard's Arrian (8vo. Amſt. 1683), which contains both tracts, is by no means a common book, and the earlier editions, by Stuckius and Gelenius, are ſtill more ſcarce *. The *Geographi Minores* of Hudſon, which alſo contain both tracts, are ſo very difficult to be procured or even ſeen, that they are in a manner loſt to the ſtudious world †. For theſe reaſons we have always earneſtly preſſed the learned author of the Commentary to give the text to the public, with a new tranſlation, which he at length conſented to do; and his compliance has not only gratified our wiſhes, but has produced from him a public teſtimony of regard, which can never certainly be forgotten by the perſon who is the object of it.

The preſent volume therefore is properly the third volume of "the Commerce and Navigation of the Ancients," containing the original baſis, on which the others are founded; and altogether indiſpenſable to the completion of the work. The learned reader will find in it, firſt, the whole of the Indica of Arrian of Nicomedia, correctly printed from the edition of Blancard. The firſt ſeventeen chapters are not tranſlated, but clearly repreſented in a ſufficiently extenſive abſtract; as not having been the ſubject of the Dean's Commentary. Then follow the remaining chapters (making up the number of forty-three) to the end of the work; and theſe are accompanied by an Engliſh tranſlation, in a parallel column, with a few ſhort notes at the foot of the page. Then follows the Periplus of the Erythrean Sea, by the unknown and earlier Arrian, ſimilarly accompanied by a tranſlation and notes: after which, a few ſupplementary notices complete the volume. We ſhould mention, however, that the Dean has alſo thrown in, as a decoration to this volume, the truly

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* The Voyage of Nearchus is not nearly ſo ſcarce as the Periplus of the Erythrean Sea, being compriſed in the *Indica* of Arrian, the latter having been printed with moſt editions of his Expedition of Alexander, which the other has not.

† So long ago as in the year 1722, the very learned Joſeph Waſſe, in the third number of a publication entitled *Bibliotheca Literaria*, of which he was the editor and chief ſupport, gave a liſt of forty-one tracts, which he thought might be added to the collection of Dr. Hudſon; yet, from that time to this, neither has any addition been made, nor the work reprinted. This ſuggeſtion forms the eighth article in a Memorial on "the *Deſiderata* in learning."

beautiful portrait of Alexander, engraved from a coin in the Bodleian library; with the account, which he had before printed to accompany it. Theſe are placed at the beginning, immediately after the preface. Of his motives for publiſhing the preſent volume, and the plan he has obſerved in tranſlating, it is proper to let the author ſpeak for himſelf.

" All the editions of the Periplus of the Erythrean Sea are now ſo ſcarce, that a ſingle copy is ſeldom to be met with in the moſt extenſive catalogues. This has been the principal inducement for undertaking the following publication.

" A ſecond object was, to enable every claſs of readers to compare the contents of both the originals with the Commentary already publiſhed, and to judge whether the deductions were correct, or the concluſions juſtifiable.

" To effect this purpoſe, the tranſlations are given in a language ſuitable to the narrative of a navigator and a merchant; all embelliſhment, therefore, or curioſity of expreſſion, are diſclaimed. But if I have failed in giving the genuine ſenſe of the originals, or in preſerving the purity of the Engliſh idiom, it is but loſt labour after all.

" The verſion is not literal, neither (if executed according to its intention) will it be thought diffuſe. To compreſs is more deſirable then to dilate; but circumlocution is preferable to obſcurity.

" The language of the Periplûs, more eſpecially, is ſo abrupt and conciſe, that without the aid of inſertions, in ſome inſtances, the ſentence would be incomplete; and in others, unleſs ſome liberty of expreſſion were allowed, perſpicuity would be utterly unattainable." P. ix.

No objection can reaſonably be made to the plan which the Dean has here marked out. What he adds, by way of apology for his undertaking, it would be ſuperfluous for us to quote; ſince no perſon but himſelf will think it liable to a doubt, that he is of all perſons the beſt qualified to interpret theſe remains of antiquity, to which he has paid an attention ſo very peculiar, and ſo ſucceſsful. His reaſons for abſtracting, inſtead of tranſlating, the firſt ſeventeen chapters of Arrian's Indian Hiſtory, and for the manner in which he has formed his abſtract, ought by all means to be laid before our readers.

" Arrian has himſelf conſidered this part of his work as a digreſſion *, and it is in reality a collection from the Macedonian and Greek writers, who have preceded him in recording all that

* Ταῦτα δὲ μοι ἐκβολὴ ἔστω τοῦ λόγου.

was

was then known of Indian manners, cuſtoms, hiſtory, and geography.

" It contains likewiſe a variety of matter, purely mythological, relative to Hercules, and Bacchus, or Dionúſus, whoſe exiſtence or expeditions into India the author treats with little more reſpect than they merit at the preſent hour; and the report of which he regards as the boaſt * of the Macedonians, who ſought to raiſe their own ſon of Ammon above all the deified invaders of India, who ſprung from the Jupiter of Greece.

" Another invaſion of India was attributed to Semiramis and the Aſſyrians, and one more to the Egyptians under Seſoſtris; but there is ſo little hiſtorical foundation for either, that Seſoſtris is not mentioned in the work before us: and we know from a variety of authors, as well as Arrian, that the Aſſyrians, Medes, and Perſians, never paſſed the Attock, but called the conqueſts, which extended only to the weſtern ſide of that river, conqueſts of India.

" To omit relations of this ſort, or paſs them over with the ſlighteſt notice, will relieve the reader from the contemplation of ſubjects, from which he can derive neither intereſt nor information. An abſtract therefore of theſe firſt chapters has been preferred, in which it is allowable to inſert nothing but what bears relation to a general knowledge of the country, or what will elucidate the ſubject propoſed, that is, the Voyage of Nearchus." P. 17.

The writer from whom Arrian chiefly took his information, beſides Nearchus, was Megaſthenes, an author, who, though he had been on the ſpot, repeated many of the fables of Cteſias; but of whom Dr. V. ſaid, in a former volume, that " whatever reaſon we have to complain of his judgment or diſcretion, we ought to acknowledge our obligations to him, as the firſt author who ſpoke with preciſion of India, or gave us a true idea of the people." The following remark, which is thrown into the abſtract of the 12th chapter, is worthy of attention. The Greek author deſcribes ſeven tribes or caſts, on which the Dean ſays,

" Theſe particulars are all collected from the authority of Megáſthenes, and appear the ſame, with ſome ſlight variation, in Strabo: but Megáſthenes ſeems to have confounded the political inſtitutions with the religious and civil eſtabliſhments, whereby he has made ſeven claſſes out of four, which are now well known to be the *Bramins*, or religious; the *Kſhetria*, or civil and military; the *Vayſhya*, or mechanics and artificers; and the *Soodras*, who are the ſervants of all. But the intermediate ſhades and

* " Μακεδονικὸν δοκέει μοι τὸ κόμπασμα."

diſtinctions of theſe are branched into varieties without end; and the grand diſtinction in India, at preſent, is between *Chouttrs* and *Parias*; thoſe that have a caſt, and thoſe that have none; and yet again the Parias are ſubdivided into ſuperior and inferior caſts." P. 21.

The next chapter is tranſlated at large, becauſe it contains the account of the manner of hunting the elephant, to ſhow, ſays Dr. V., how much information was collected by the Macedonians on this ſubject, and how little has been added to it by the relations of modern travellers. At the concluſion of the Abſtract we have this further account of it.

"In the preceding abſtract, nothing has been omitted which could contribute to exemplify the information relative to India, obtained by the Macedonians. Their account, like all firſt attempts, is confeſſedly imperfect, and in ſome inſtances inaccurate; but with the intelligence already brought, and daily bringing from India, which we now poſſeſs, the curioſity of the reader will be more gratified by contemplating the acquiſition of knowledge by the ancients, than diſappointed in obſerving the imperfections or inaccuracies of their report." P. 24.

As a ſpecimen of the ſtyle and manner of the tranſlation, we ſhall give the remarkable deſcription which occurs in the voyage of Nearchus, of the alarm cauſed by the appearance of ſome large whales, and the mode employed by the commander to quiet the apprehenſions of his men. It is in the 30th chapter.

"Whales are found in the [Indian] ocean, of a much larger bulk than thoſe in the Mediterranean. For Nearchus relates, that, as the fleet paſſed Kuidza, the water was ſeen thrown up to a great height, as if it had been raiſed like a water ſpout; and that, upon this ſtrange appearance, they were alarmed, and enquired of the native pilots what might be the cauſe of this occurrence. They received for anſwer, that it proceeded from whales ſporting in the water, and blowing it up from their noſtrils. The ſeamen however were ſo aſtoniſhed, that the oars dropt from their hands. Nearchus immediately ran up through the fleet with his own ſhip, and as he paſſed directed the commanders to form a line, with their head towards the monſters, as if they were going to engage; at the ſame time ordering the people to raiſe the ſhout of war with all their force, to exert their ſtrength to the utmoſt, and to daſh the waves violently with their oars: upon this they recovered from their alarm, and advanced upon the ſignal, as if going into an actual engagement. And now at the moment when they were cloſe to the enemy, the clamour of the crews was carried to its higheſt pitch, the trum-

gets founded the charge, and the daſhing of the oars reſounded on every ſide: upon this the monſters ſeen a-head, plunged into the deep as if frightened by the attack, and riſing again a-ſtern, continued to blow as magnificently as before. The danger was paſt, the ſeamen ſhouted and clapped their hands upon their unexpected deliverance, and the judgment of Nearchus was as much their admiration as his fortitude." P. 47.

Whoever compares this paſſage with the original will ſee that the verſion is not literal: but it is as much ſo as ſhould be expected from the principles laid down at firſt. When the Dean ſupplies any word, or ſentence, for explanation, which is wholly wanting in the original, he uſually puts it within brackets, as the word *Indian* in the beginning of the above paſſage. Sometimes however this has been omitted, but a little attention will eaſily ſhow the deſign of the tranſlator. Thus, in chapter 29, it is ſaid, they found "ſome wild palm trees; from theſe they cut off the head ſhoot, *which is called the cabbage*, and ate it in place of bread, for of bread they had none left." The original is καὶ φοίνικες ἄγριοι ἐπεφύκεσαν, τούτων τὰς ἐγκεφάλους κόπτοντες ἐσιτέοντο· σῖτος γὰρ ἐπιλελοίπει τὴν στρατίην. It is plain therefore that the words "which is called the cabbage," are derived from the tranſlator's modern knowledge, and ſhould have been put between brackets. A few inſtances of this kind, in a tranſlation not profeſſed to be verbally cloſe, ſhould not ſubject the tranſlator to any charge of unfaithfulneſs. He has only given of his abundance, ſometimes perhaps almoſt unconſciouſly. Where the original text was very obſcure, and probably corrupt, the Dean has generally adopted the beſt correction he could find. Thus, in chapter 29, we read, ἅλες δὲ αὐτόματοι γίνονται ἐν τῇ χώρῃ· ἀλλ' τούτων ἔλαιον ποιέεσι; here ἀλλ' τουτων, being quite unintelligible, he has tranſlated, according to a conjecture of Schmeider's, "the thunny fiſh ſupplies them with oil." He ſubjoins this remark; "ἀπὸ θύννων is a reading of Schmeider's, for ἀπὸ τούτων. The paſſage is undoubtedly corrupt, and any correction is better than nonſenſe: but I dare not ſay the correction is true." To us it certainly appears very probable.

Original conjectures upon the text of his authors, the learned Dean has not often ventured; but in one inſtance he has ſtruck out a conjecture ſo very fortunate, ſo important to the elucidation of his author, and ſo highly probable, from the traces of the letters, that we could wiſh he had more frequently exerciſed his ſagacity in a ſimilar way.

The paſſage occurs in the 97th page, and is thus printed in the Greek text.

Μετὰ δὲ τὸν Βαράκην εὐθύς ἐστιν ὁ Βαρυγάζων κόλπος, καὶ ἡ πρὸς τῆς Ἀριακῆς χώρας τῆς Μαμβάρα βασιλείας ἀρχὴ, καὶ τῆς ὅλης Ινδικῆς οὖσα.

In this paſſage the Dean would now read Λαρικῆς for Ἀριακῆς, which, when his reaſons for the alteration are conſidered, cannot, we think, admit of a doubt. The note in the margin is this.

"In the original it is Ἀραβικῆς, which Hudſon and Stuckius both ſuppoſe to be erroneous, as it certainly is: they both therefore read Ἀριακῆς, and I have followed their correction; but I believe Λαρικῆς to be the true reading, and that Mambarus was King of Lariké; for Lariké is Ptolemy's name for Guzerat, and Lar it is called by Abulfeda. The only objection to Λαρικῆς is the particle πρὸς."

Reſuming the ſubject in a longer note at page 111, the Dean completes his correction by throwing out πρὸς, and taking ταύτης from the beginning of the next ſentence. He then tranſlates it thus:

"Next to Barakè immediately ſucceeds the gulph of Barugàza, and the commencement of the province of Lar, [which is] the kingdom of Mambarus; and the whole of this part of India has the ſame commencement."

He then proceeds to elucidate his correction, by ſhowing the conſequent arrangement of the provinces, which becomes perfectly clear and conſiſtent.

"Minnagar and Suraſtrênè, Scindi and Kutch } Under the Parthian Government at Minnagar.
Lariké, or Guzerat, under Mámb arus.
Ariaké, Concan, Kemkem, the Pirate, or Mahratta coaſt } Under Sandánes, ſucceſſor to Saragánus.
Limúrikè or Canara, under Keprób otas.
Parália, or Malabar Proper, under Pandion.

"The limits [thus] aſſigned to theſe provinces by the Periplûs, continue to this day the reſpective limits of diſtinct languages, peculiar to the ſeveral different countries; an uſage, in this inſtance, which has prevailed over the lapſe of ages and the intruſions of conqueſt; and which preſerves an indelible feature, by which the provinces may be diſtinguiſhed after a courſe of 18 centuries.

"In ſhort, if Nelkunda has been identified with Neli-ceram (as I am perſuaded the documents in the commentary will ſufficiently

ciently prove) the whole voyage, contained in the original works, has been aſcertained, from Muos Hormus, in Egypt, to the coaſt of Malabar."

An eaſy alteration, producing reſults ſo completely ſatisfactory, we cannot ſcruple to call a moſt happy conjecture: happy would it be for criticiſm if it always proceeded with equal caution, and on grounds of ſuch ſecurity. We muſt not be underſtood to ſay, that the learned editor has not in other caſes made conjectural amendments, particularly in the Periplûs, which moſt required them; but we cite the above as particularly eminent. To give other inſtances, in page 71, for ἀγριοφάγων, he would read ἀκριδοφάγων, an alteration highly probable. In page 77, he rejects, as interpolated, or tranſpoſed, from ſome other part of the original copy, the words ἀπὸ Ὀπώνης εἰς νότον προχωρεῖ. Εἶτα εἰς λίβα: and he rejects them for the beſt of reaſons, becauſe they have no kind of meaning where they ſtand.

It has been always an admirable part of the Dean's conduct as an author, and belongs indeed unavoidably to the candour and dignity of his character, to acknowledge and retract every miſtake of which any perſon whatever has given him ſatisfactory proof. In conformity with this truly laudable practice, he has, in page 118 of the preſent volume, retracted a great part of his diſſertation on the Adulitic Inſcription, in the former part of his work, (vol. ii. p. 531 et ſeq.) in deference to the obſervations and arguments of Mr. Salt, publiſhed lately in Lord Valentia's Travels, (vol. iii. p. 184), in which the Dean, with ſome of the greateſt literary authorities, had conſidered the two parts of the inſcription as belonging to the ſame period. Mr. Salt has very ſatisfactorily ſhown that the tablet only relates to Ptolemy, and the chair to Aeiſanas, an Adulitic king of a much later period. The Dean, however, very properly vindicates himſelf from one erroneous imputation. His reflections upon the whole matter are well worth copying; being, in our opinion, a model for literary tranſactions of a ſimilar nature.

"As I had beſtowed much time on this inſcription, I cannot help feeling ſome diſappointment from the reflection that my labour has been thrown away; but integrity requires that, being convinced, I ſhould acknowledge my conviction.

"Mr. Salt indeed has made ample amends for my diſappointment, by the ſhare he has allotted me in the unravelling of the inſcription.

inſcription *. But he imputes a doubt to me, as ſuſpecting that αχρισου might be the unknown name of a month. Such a doubt I had upon my firſt communication with him upon the ſubject; but, upon a ſecond view, I ſaw it was αχρις ου, and immediately imparted the correction to Lord Valentia. As this correction was adopted, and αχρις ου received into the Greek text, and as it was rendered accurately in the Engliſh, *till the time that*, I could have wiſhed that my firſt crude conjecture had been ſuppreſſed. But I have no right to complain; due juſtice has been rendered to the full extent of my wiſhes; and though I have been forced to abandon a favourite diſſertation, I feel that it was conſtructed on firm ground, when it required a journey into the heart of Abyſſinia to convince me of my miſtake." P. 119.

We turn with reluctance from a volume which, though not large, offers ſo many objects worthy of remark. We ſhall, however, only add, that the Greek type of this edition is clear and beautiful; and exhibits, in general, that accuracy, which the care of the Dean himſelf, ſeconded by a corrector ſo ſkilful as Mr. Collingwood, of the Clarendon preſs, would naturally produce †. We have no doubt that, if our intercourſe with the continent were renewed, there would be a conſiderable demand in France and Germany for this volume. But there cannot be any reaſonable doubt, that the demand for it in our own country will be at leaſt co-extenſive with the ſale of the two former volumes, and the prior editions of the commentaries.

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* It is a very curious circumſtance to obſerve, as the Dean had remarked, (vol. ii. p. 538) the exact correſpondence in the titles of the Ptolemies, in the firſt part of the Adulitic inſcription, as given by Coſmas, and in the Roſetta inſcription, now in the Britiſh Muſeum, of which we gave a new tranſlation, (or rather a correction of the former tranſlation) in our Review for June laſt, page 602. It is the more remarkable, becauſe, as far as we recollect, the ſame titles are not recited, in the ſame way, in any other ancient document now known.

† As no book can be immaculate, we obſerve, in the fifth line of the Indica, καταπις for καθαπις, which we mention only to prevent other perſons from triumphing in the diſcovery.

ART. II, *Medico-Chirurgical Transactions, published by the Medical and Chirurgical Society of London, Vol. I.* 8vo. 310 p. and 10 Plates. 14s. Longman and Co. 1809.

THE purposes for which the Medical and Chirurgical Society was instituted, are highly honourable to the individual feelings and characters of its members; while their works, if we may judge from the specimen at present before the public, appear likely to prove of essential benefit to the interests of humanity. The plan, indeed, upon which the Society was founded, is admirably adapted to promote the objects it has in view: for it is perhaps too much the fault of the present state of the medical profession, that its various branches, (which though in some respects they are distinct, are collaterally connected), have been rendered too independent of each other. We do not mean to insinuate that this is practically an evil; on the contrary, we consider that the general good will be best secured by their being kept as distinct as possible in practice. But each branch springs from the same root, is nourished by the same principles, and it is to these fundamental principles we must have recourse when we wish to extend and improve our knowledge, in any one part of the profession. Every effort therefore should be exerted to keep up an intimate communication between all the divisions of the healing science. It must prove of mutual advantage, and will tend to expand our views, while we deem it expedient to confine our practice.

"The union of gentlemen in both branches of the profession" (medicine and surgery) "affords a greater facility of obtaining accurate information on many points of practice than could have been derived from a society composed of either physicians or surgeons alone." Preface, p. v.

Among those who have adopted this liberal sentiment, are many persons whose situations as officers to hospitals, and other extensive charities, must afford them innumerable opportunities for becoming acquainted with facts, relative to disease in all its variety of modification. These circumstances can in no way be more properly brought before the public, than through the medium of a Society formed for the express purpose of "an interchange of practical knowledge," and bringing forward communications likely to contribute to improvement in the science. We may add, that practical observations will appear in a more attracting form, when

when publiſhed as the tranſactions of ſuch a ſociety, than when preſented to us in ſeparate tracts, or diffuſed through a more voluminous and laborious work. We wiſh it therefore, upon every account, to be underſtood, that the nature, and objects of the inſtitution, have our moſt unqualified approbation.

Having thus far declared our ſentiments, we ſhall now proceed to examine into the merits of the ſeveral tracts, or papers, of which this volume is compoſed; but as they are the productions of a great variety of authors, much inequality in their reſpective value muſt of courſe prevail. It will indeed be impoſſible, without exceeding the limits within which we are neceſſarily confined, to give a ſeparate view of all the different papers; we ſhall therefore content ourſelves with particularly noticing thoſe which we deem of eſſential importance, and more generally paſſing over the remainder.

It is always pleaſing, upon opening a book, to find it excite intereſt in the firſt pages. The caſe of Aneuriſm of the Carotid Artery, and the ſurgical effort exerted towards the cure, detailed by Mr. Aſtley Cooper, introduces the work to our notice in the moſt impreſſive manner. We do not heſitate to pronounce this, and the Seventh Paper, written upon the ſame ſubject and by the ſame gentleman, as together forming the moſt inſtructive and intereſting part of the publication. They furniſh us with a ſpecimen of that ſimplicity of ſtyle, perſpicuity of compoſition, and accuracy of detail, ſo peculiarly valuable in medical writings; and offer an example, which we ſhall be moſt happy to ſee followed by future profeſſional authors. The two caſes together form a complete hiſtory of the operation of tying the artery in inſtances of carotid aneuriſm; an operation never hitherto attempted, and which from the nature of the diſeaſe, and the importance of the part in which it is ſituated, muſt be conſidered of much difficulty and delicacy. Mr. Cooper, in a very ſhort compaſs, has not only preſented us with an accurate and maſterly account of the operation itſelf, but likewiſe with a hiſtory of the progreſs made, from the period of its being performed, till the obliteration of the artery, and the diſappearance of the aneuriſmal tumour, were completed. To perfect the hiſtory, he has given us a detail of the appearances upon diſſection, in one of the caſes which, though it proved fatal in the event, afforded ſufficient encouragement to this excellent operator to proſecute the attempt in future, under certain reſtrictions. A compariſon of the particulars of the two caſes is highly gratifying;

ing; and, taken together, it will be found, that they eſtabliſh the following important facts, in a manner the moſt ſatisfactory.

1ſt. "It appears that no objection can be made to this operation, on account of any unuſual danger of bleeding, at the time the ligatures ſeparate." P. 10.

2d. That there is "no apprehenſion of the functions of the brain ſuſtaining any permanent injury from a ligature on the carotid artery." P. 225.

And 3d. That the operation of tying this artery may be performed with every proſpect of ſucceſs "before the diſeaſe has advanced ſo far as to interrupt, in a conſiderable degree any other function than that of the paſſage of blood through the carotid artery." P. 223.

Speaking of the caſe, the reſult of which "afforded a degree of pleaſure which compenſated for the diſappointment felt in the iſſue of the former," Mr. Cooper concludes with a remark, which, as it may influence future caſes of a ſimilar nature, we ſhall give in his own words.

"This aneuriſm, from the depth of its ſituation, was, I believe, ſeated in the internal carotid artery, and this led me to hope that the regurgitation of the blood, although at firſt ſufficient to produce a ſlight pulſation in the tumour, would not continue to ſupport its growth, becauſe as the internal carotid paſſes through a foramen in the ſkull, a little above the ſwelling, it could not dilate at that part to bring down any additional quantity of blood into the ſac; ſo that its firſt effect was likely to be as great as any it could produce. But if the aneuriſm had been of the external carotid artery, owing to the number of communicating veſſels, I ſhould not have been equally ſanguine in my expectation that the pulſation would have ceaſed, as I have known two inſtances, one of a wounded radial artery, and the other of aneuriſm of the anterior tibial, in which the tumour continued to grow by anaſtomoſis, after the arteries had been tied above the ſwellings." P. 233.

It appears to us, however, that the depth of the ſituation of the aneuriſm would point out its having been ſeated in the external, and not the internal carotid artery; for theſe arteries do not take their names from their relative ſituation in the neck, but from the parts which they afterwards ſupply with blood. The fact is, the internal carotid artery is the moſt externally ſituated, at the place where the two trunks divide, and afterwards twiſts acroſs the external carotid, as it proceeds to ſupply the internal parts of the head, while the

the external branch extends itſelf over the face, and the outſide of the head.

The next paper which we ſhall ſelect, principally on account of our having commenced with the ſurgical parts of the work, is a caſe of lithotomy, written by Mr. Thomſon Forſter, ſenior ſurgeon to Guy's Hoſpital. Previouſly, however, to our remarking upon it, we cannot withhold our approbation of the feeling which he has expreſſed as principally influencing him in its publication. Much important and uſeful information is undoubtedly to be derived from "an acquaintance with ſuch methods of *cure*, and ſuch caſes as men of great experience have found to be *ineffectual* and *unſucceſsful*." The caſe before us is, upon the whole, well detailed, and the reaſons of its failure clearly pointed out. The recapitulation of ſome of the leading circumſtances is drawn up at the cloſe of it in a conciſe and intelligent manner. It is obſerved that,

"The unuſual ſuſceptibility to inflammatory action, that ſhowed itſelf ſo often over the whole belly, is a ſymptom not very frequent; and when it does occur, is rarely overcome. Moreover it appears from this caſe, that each ſucceeding inflammatory attack made ſuch havoc in the conſtitution, as to bring on worſe ſymptoms, and increaſed debility." P. 106.

Hence Mr. Forſter adviſes, that, after due time be allowed to allay immediate ſymptoms, recourſe ſhould be had to the operation, notwithſtanding ſuch ſuſceptibility, without waiting till the bladder, by repeated attacks, had loſt its power of muſcular action; for in that caſe "great doubts may ariſe as to the propriety of venturing on the operation at all:" the parts being in an unfit ſtate to ſupport the new action, which it is neceſſary ſhould take place to complete the healing proceſs.

The only remaining papers that can be ſtrictly conſidered ſurgical, are caſes of artificial dilatations of the female urethra, and of the rectum, by Mr. H. L. Thomas; and a paper, inviting the attention of ſurgeons to the conſequences of gouty concretions, or chalk ſtones, by Mr. James Moore. We have to regret that the limits which the author of the latter has preſcribed to himſelf, prevent him purſuing a hitherto "unaccountably neglected ſubject," ſo far as to be of much practical advantage. We truſt, however, that at ſome future period Mr. Moore will complete a work which he has with ſo much judgment commenced; and will himſelf ſupply the deficiency he has pointed out, as having been improperly

improperly ſuffered to exiſt, in that branch of the profeſſion to which the ultimate conſequences of gouty concretions may be moſt correctly referred.

There are ſeveral excellent tracts upon anatomical ſubjects, together with an account of two ſingular phenomena, which have of late come to our knowledge, reſpecting the natural hiſtory of the human frame. Theſe latter, however, are facts ſo clearly aſcertained, and ſo little important in a practical point of view, that we ſhall content ourſelves with barely naming them. The one is an inſtance of the formation of a ſpecies of monſtroſity, having "unequivocally the ſhape and characters of a human fœtus," in the abdomen of a boy; and the other is a deviation from the uſual courſe of nature, which, though rare, has been noticed as having occurred, from the earlieſt periods of the natural hiſtory of man; namely, the premature arrival at the ſtate of puberty. The inſtance now preſented to us certainly appears to be the moſt perfect caſe of the kind we have upon record.

Among the many very uſeful accounts of morbid ſtructure, which this volume contains, we have been particularly attracted by the deſcription of ſome circumſtances relative to the diſeaſed action of the heart, and arteries, into which an inveſtigation appears to have been purſued with much anatomical accuracy. The papers to which we allude are thoſe of Mr. Abernethy, Mr. Dundas, and Mr. Chevalier; though the circumſtances noticed by the latter gentleman cannot ſtrictly be referred to any morbid alteration of ſtructure. Although Mr. Abernethy has, in his deſcription of a morbid appearance not uncommon, launched into the mazes of ſpeculative enquiry, and has plunged ſomewhat beyond his depth, in his efforts to dive into the cauſes of the peculiarities he deſcribes, yet he has nevertheleſs preſented an accurate, and therefore uſeful ſtatement of the morbid appearances, found upon diſſection, in the caſes from which he has drawn his arguments. He has likewiſe diſplayed a conſiderable degree of judgment in forming his opinion of the preciſe nature of the diſeaſe, previouſly to death.

"Notwithſtanding the reſpiration was laborious and frequent, it ſtill appeared too free to admit of the ſuppoſition, that the left cavities of the heart received the blood in ſuch ſmall portions, in conſequence of an impediment to its tranſmiſſion through the lungs. I therefore conjectured, that a mechanical impediment prevented the left ventricle from receiving its due quantity from the auricle." P. 29.

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The diſeaſe was found to be a diminution of the area of the aperture, by which the left auricle of the heart communicated with the ventricle of the ſame ſide.

The ſubject of Mr. Dundas's paper is one of peculiar intereſt; ſo much ſo indeed, that we cannot but expreſs ſome degree of regret, that the facts detailed have appeared in the unimportant ſhape of a looſely written paper, drawn up without arrangement, and haſtily committed to the preſs; without that due attention being paid to its ſtyle and form, which the Medical and Chirurgical Society ſhould eſteem a neceſſary qualification to entitle any paper to inſertion in their Tranſactions. The facts detailed, however haſtily drawn up, are nevertheleſs likely to prove of much practical utility, as they are certainly calculated to attract attention to the ſubject of rheumatic affections of the heart, and thus to prove the means of its further inveſtigation. It appears to us, that many diſeaſed irregularities in the functions of the heart, which have never been ſatisfactorily explained, and which hitherto have been the ſource of much hypothetical ſpeculation, will in future be traced to the cauſe ſuggeſted in the paper before us; namely, the heart partaking, in common with other muſcular parts, of that tendency to rheumatic affections, which in ſome peculiar conſtitutions we find ſo deſtructive of their natural actions. The moſt morbid ſymptoms of this diſeaſe, when it occurs in a violent degree, are deſcribed by Mr. Dundas in the following manner.

"The patient complains of great anxiety and oppreſſion at the præcordia; has generally a ſhort cough, and a difficulty of breathing, which is ſo much increaſed by motion, or by any exertion, as to occaſion an apprehenſion that a very little additional motion would extinguiſh life. There is alſo frequently an acute pain in the region of the heart, but not always. The difficulty of breathing is alſo aggravated by taking even a ſmall quantity of food.

"He prefers lying on the back, complains of great palpitation of the heart, and violent pulſation of the carotid arteries, attended with noiſe in the ears, and giddineſs of the head.

"In ſome caſes I have found the action of the heart ſo very ſtrong as to be diſtinctly heard, and to agitate the bed the patient is in ſo violently, that the pulſe of the patient could be counted by looking at the motion of the curtains of the bed.

"The pulſe is always very quick, and is often irregular: in ſome caſes it has been weak, but more commonly very hard.

"Towards the concluſion of the diſeaſe, ſymptoms of water in the cheſt take place, the legs become ædematous, and frequently

quently a conſiderable COLLECTION of water is ACCUMULATED in the abdomen." P. 38.

It appears that all the caſes which Mr. Dundas has ſeen have ſucceeded one or more attacks of rheumatic fever, have occurred in young ſubjects, and upon diſſection have been found to agree in the general appearances of the heart.

We ſhould gladly have been informed, whether the ſeverity of the ſymptoms, or diſeaſed appearances of the organ affected, bore any proportion to the degree of rheumatic fever, under which the patients laboured; whether the tranſlation of the diſeaſe from any one part of the body to the heart were evident, at what period of the diſorder this was found to take place, or whether it occurred at any particular period; and of many other circumſtances, in ſhort, which it ſtrikes us, muſt have been obſerved, as intimately connecting the diſeaſe of the heart, with the rheumatic attack. Let us examine a little into the nature of rheumatiſm, and the manner in which it affects the muſcular parts, which in general are the ſeats of its attack. No parts are more ſubject to rheumatiſm than the larger joints, and it here uſually affects both the ligaments and the muſcles: the ligaments have by all been obſerved to become thickened; but the muſcles are affected in a very peculiar manner. Examine any muſcle when it is firſt attacked with the complaint: it will be found enlarged, its veſſels will be loaded with blood; and very ſhortly a conſiderable quantity of coagulable lymph will be thrown out into the interſtices between the numerous fibres, and faſciculi of fibres, which compoſe it: this diſturbs and impedes the natural action of the muſcle in the firſt inſtance, and creates ſo much pain, upon an attempt to uſe it, as to induce the perſon affected to employ every other muſcle in his body rather than give the ſlighteſt motion to that which is diſeaſed. The power of contraction, however, at firſt remains to the muſcular fibres, and it is the pain only which in this ſtage of the complaint prevents its being employed. Now it is a well known fact that muſcular fibres, when unemployed, loſe this power in proportion; they become flaccid, pale in colour, and looſe in texture, and in the like manner we find a ſimilar effect ſpeedily produced in a muſcle affected with rheumatiſm. It ſoon begins to grow ſmaller, and though the acute pain in the part may have in ſome meaſure ſubſided, the fibres have ſo far loſt their power as to be no longer able to overcome the reſiſtance to this motion, occaſioned by the coagulable lymph effuſed, and

concreted between them. They waſte ſtill further, till their powers nearly or entirely ceaſe. In the mean time, if the conſtitutional ſtrength of the patient be ſufficient to enable him to reſiſt the general ſhock of the diſeaſe, the lymph effuſed will begin to be abſorbed; and in proportion to the vigour of the ſyſtem, will ſooner or later be totally removed, the place originally occupied by the muſcle now becomes a hollow, and upon examination the remains of the muſcle will be found in an uſeleſs ſtate, its fibres having that flaccid white appearance before deſcribed, and unleſs the abſorption of the effuſed lymph have been completed before the powers of the muſcle were utterly deſtroyed, the motion of the part is irrecoverably impaired. But ſhould this power remain even in the ſlighteſt degree, the muſcle, by great perſeverance and exertion, may be reſtored to its original ſtate of health and vigour, and hence ſometimes almoſt miraculous cures are performed on limbs, the uſe of which have long been ſuppoſed completely gone. Such is a ſhort hiſtory of rheumatiſm, when it attacks common muſcular parts, and in the heart making allowance for the difference of its office, (from the nature of which, motion in the part cannot ceaſe, though it may be interrupted) an effect very analagous to that juſt deſcribed, appears to be produced.

"The left ventricle, (where the muſcular fibres are thickeſt) in all the caſes, was moſt enlarged in ſize, but not in thickneſs; and in moſt of them the heart was found of an unuſually pale colour, and very ſoft and tender in its texture." P. 40.

This very ſufficiently accounts for the increaſed ſize of the cavities, particularly of thoſe which require much muſcular action in the performance of their functions. The power of the muſcular parieties being decreaſed, the ſize of the heart proportionably increaſes by dilatation; the balance between the ſtrength of action in the fibres, and the ſtimulus of volume, or quantity of blood thrown in to excite it being deſtroyed. This effect once produced becomes a cauſe of farther diminution in the contractile force, and thus the diſeaſe progreſſively advances, till the heart becomes incapable of performing its functions at all, and death conſequently is produced. That this is the way in which theſe caſes terminate fatally, ſeems to be ſupported by the cavities of the heart being uniformly found diſtended with blood, an effect evidently occaſioned by an inſufficiency of power to "propel it to the different parts of the body."

We have now to examine a very ſuperior paper, containing an account of three caſes of ſudden death, with the appearances on diſſection, by Mr. Chevalier; in which we have a well drawn ſtatement of the phenomena that were obſerved, as peculiar, laid before us, with ſome very clear and judicious deductions, drawn with a view to aſſiſt in explaining their nature and cauſes. We cannot help thinking that Mr. Chevalier has enlarged our views reſpecting thoſe inſtances of ſudden death, which frequently have remained unexplained, and generally been attributed, very improperly, to apoplexy: a miſtake which, from the directly oppoſite nature of the complaint, muſt have frequently led to the moſt fatal error. If any thing were wanting to complete, and render more uſeful this valuable little tract, it would be the two excellent practical caſes of the complaint deſcribed, inſerted at the cloſe of it, by the permiſſion of Mr. Woodd, under whoſe well-judged treatment, and perſevering exertions, a favourable termination was produced: an event equally honourable to his abilities and activity. A ſudden diminution, and final loſs of power, in the minuter veſſels, to complete the work commenced by the heart, and followed up by the larger arterial trunks, is one of thoſe evident cauſes for derangement which could only have hitherto been overlooked from its ſimplicity and unfrequent occurrence. It is like checking any particular piece of a complicated machine, and thus putting a ſtop to the whole ſeries of movement of which it forms a part. It is ſeldom, however, that a ſimple ceſſation ſpontaneouſly takes place in the action of any of the various parts of the animal machine, without our being able to trace ſome cauſe, evidently interfering with, or deſtroying, the action of the organ affected. And hence we are diſpoſed to feel conſiderable intereſt and alarm whenever an occurrence of this kind take place without the immediate demonſtration of a cauſe, which we have been accuſtomed to conſider as efficient in the production of the effect obſerved. We know that by dividing a nerve, the part to which it belongs loſes the power of ſenſation; and that by certain mental impreſſions, fainting may ſometimes be produced; but we are ignorant of any cauſe adequate to the effect deſcribed by Mr. Chevalier: it appears to occur ſpontaneouſly; and as we cannot immediately account for it to our ſatisfaction, we have recourſe to the neareſt analogous circumſtances that appear likely to fill up this deficiency in our knowledge: and thus has this diſeaſe hitherto been confounded with apoplexy, ſyncope, &c. &c. Mr. Chevalier, however, will have the credit of having firſt led

led the attention of the profeſſion to facts ſo important, which, although they muſt have been obſerved before, have been allowed to paſs unnoticed, or when mentioned, have been deſcribed in a very vague and inaccurate manner.

Beſides the papers we have already examined, there are many others poſſeſſing merit, and which diſplay much of that accuracy, and that ſpirit of perſeverance which we eſteem a fair promiſe of future improvement in the medical ſcience. We have however ſelected thoſe which, in our opinion, are of more immediate importance and utility. We ſhould not be doing juſtice to the work, were we to paſs unnoticed a caſe of hydrophobia, which is moſt feelingly deſcribed by Dr. Marcet, and an important paper, by the ſame author, upon the effects produced by the internal exhibition of a large quantity of laudanum; a compilation from the opinions and diſcoveries of different anatomiſts, relative to the propagation of nervous influence, by Dr. Yellowly; but which, containing nothing new, excepting the ingenious diſcovery of a canal in the ſpinal marrow of a horſe, by Mr. Sewell, is rather out of place, in a volume of this nature; together with an analyſis of the gelatine of the blood, by Dr. Boſtock, of Liverpool; a very excellent paper upon the conſequences of an incautious expoſure to the vapour of burning charcoal, by Dr. Babington; and ſeveral other papers, upon medical ſubjects, from different authors.

We have already declared our approbation of the plan of the Medical and Chirurgical Society; our eſteem for the reſpectable and diſtinguiſhed characters who compoſe it; and our high veneration for the motives which induced them to appear before the public in the ſhape wherein they have now preſented themſelves. We have alſo, in general, had the pleaſing ſatisfaction of beſtowing our praiſe, upon their individual exertions; and truſt that they will continue to communicate their future tranſactions, and will in no way relax from the liberality of principle, upon which they have ſo properly founded their pretenſions to public favour. As a proof of our anxious deſire for the proſperity of their future labours, we ſhall take our leave, by hinting, that two circumſtances require the moſt cautious attention in their publication, namely, a purity of ſtyle, and a ſtrict regard for truth. It would be mortifying to ſee their works deſcend to a volume of *medical tales of wonder*. We ſhould not have been induced to ſay even thus much, had we not diſcovered ſome marks of haſte in the volume before us, and perhaps ſome inſtances among the facts detailed of OVER-

DILATATION.

ART.

ART. III. *The Life of George Romney, Esq. By William Hayley, Esq.* 4to. 1l. 11s. 6d. Payne. 1809.

THE Life of an Artiſt, the whole of whoſe obſervation, progreſs, and experience, was ſpent in the metropolis, cannot be preſumed to afford a very abundant harveſt to the biographer. There may, indeed, be ſome exceptions to this poſition. If the ſubject of animadverſion had, like Michael Angelo, ſtood alone in his profeſſion, above all competition, if he had pointed out, by his example, ſome new path to excellence to ſome new Raphael; been diſtinguiſhed by ſome original inventions of important uſe to poſterity, or evinced ſome proud characteriſtics of ſuperlative genius, private partiality would have been ſanctioned and juſtified by public curioſity and intereſt. The detail could hardly have been too minute, every anecdote would have been liſtened to with inquiſitive impatience, and the biographer would rather have been cenſured for parſimonious communication, than for digreſſive excurſion.

But when it is acknowledged, that Romney was a pleaſing painter and an amiable man; when ſtern morality has condeſcended to liſten to the palliative apologies of a friend for his deſertion of an amiable wife, to whoſe tenderneſs he was compelled to return when the ardour of his ambition was only chilled by the advance of years and multiplication of infirmities; it will not eaſily be conceived how even the affection of long-continued intimacy can contrive to extend its effuſions through the protracted pages of a quarto volume:—more particularly, as no maxims of art are exhibited by which the ſtudent may be benefited, nor any original diſcovery made known of importance to the profeſſion.

Notwithſtanding what has above been remarked, we have no ſcruple in acknowledging that Mr. Hayley has produced an elegant and entertaining volume. The taſk was, doubtleſs, delightful to him, and tended to ſoothe the impreſſion of melancholy, which is breathed in his preface, ariſing from "*advanced life*, and *the ſevereſt tax on length of life, the continual loſs of confidential companions.*"

The author, ſince writing the above, we preſume, has married a young wife. It is our ſincere wiſh that his livelier companion may effect the entire removal of his melancholy, and cheer the proſpect of his declining years.

Mr. Hayley commences with the birth and education of Romney, and conducts him, ſtep by ſtep, from his humbleſt efforts in art, to his final proſperity and reputation in the

metropolis. From this proud ſummit, alas! it is the fate of all human excellence, we follow him in the reverſe of the picture, from increaſing infirmity, to childiſhneſs and the grave. Various anecdotes are interſperſed of the patrons, the friends, and the rivals of the painter, with ſome judicious obſervations on the relative merits of his cotemporaries; and twelve beautiful engravings, well worth the price charged for the book, are introduced.

Every where Mr. Hayley has ſhown himſelf the affectionate, zealous, and able advocate of his friend. Some paſſages in the writings of Mr. Cumberland, who had formerly been inſtrumental in directing the attention of the public to Romney, are animadverted upon with becoming, but not acrimonious, warmth; and we repeat our remark moſt willingly, that a pleaſing and elegant volume is here added to our collections of private biography. A ſpecimen muſt of courſe be given, and the following ſeems to be alike honourable to the biographer and his friend.

"Romney had a very ſincere reſpect for the talents and reputation of Reynolds. A little anecdote, recorded by a pupil of the former, which will appear in this volume, may ſufficiently ſhew the ſpirit with which he rejected an exceſs of commendation offered to himſelf at the expence of the brother artiſt, whom he modeſtly deemed his ſuperior.

"I will not exclaim with the ſportive gaiety of Lord Thurlow; 'I am of the Romney faction,' or endeavour in the zeal of partial attachment, to exalt my friend above the great founder of the Engliſh art, but with a deep and a grateful ſenſe of the delight I have received in contemplating the productions, and the excellencies of both, I will here indulge myſelf in a few obſervations on ſome oppoſite peculiarities of character in theſe memorable men.

"We may conſider an ardent and powerful imagination, acute and delicate ſenſibility, and a paſſion for ſtudy, as the three qualities peculiarly eſſential towards forming a great artiſt. Of theſe three important endowments, I believe nature to have beſtowed a larger portion on Romney than on Reynolds; but in her bounty to the latter, ſhe added ſome ineſtimable qualities, which more than turned the ſcale in his favor. They rendered him pre-eminent in three great objects of human purſuit, in fortune, in felicity, and in fame.

"She gave her favorite, what his friend and biographer, Mr. Malone, has deſcribed as the *mitis ſapientia Læli*, that mild and ſerene wiſdom, which enables a man to exert whatever talents he poſſeſſes with the fulleſt and happieſt effect. She gave him the ſecureſt panoply againſt the arrows of worldly contention, highly poliſhed good humour, which conciliates univerſal eſteem; and diſarms,

diſarms, if it does not annihilate, that envious malevolence, which genius and proſperity are ſo apt to excite. Dr. Johnſon very truly ſaid of Reynolds, that he was the moſt invulnerable of men; but of Romney it might be ſaid, with equal truth, that a man could hardly exiſt whom it was more eaſy to wound. His imagination was ſo tremblingly alive, even a ſlight appearance of coldneſs in a friend, or of hoſtility in a critic, was ſometimes ſufficient to ſuſpend or obſtruct the exertion of his finer faculties. Had it been poſſible for Romney to have united a dauntleſs and invariable ſerenity of mind to ſuch feelings and powers as he poſſeſſed, when his nerves were happily free from all vexatious irritation, I am perſuaded he would have riſen to a degree of excellence in art ſuperior to what has hitherto been diſplayed; for painting, though we juſtly celebrate ſome very glorious characters among the many, who have profeſt and enobled it; has never been ſo honoured, and ſo cultivated as to reach thoſe points of perfection, which it is capable of attaining, but which we have reaſon to fear it never will attain, becauſe they can hardly be reached without a favorable coincidence of many moſt improbable circumſtances in the fortune of nations, and in the deſtiny of individuals.

"Both Reynolds and Romney had the misfortune to begin their career under the heavy diſadvantage of very imperfect profeſſional education. Several works of both may be thought to verify the latter part of a penetrating remark by Mr. Shee, in contraſting the painters of France and of England. Of the firſt he ſays—'They are timorous combatants, who exhauſt their powers in preparation, and chill the ardour of enterprize by their coldneſs of precaution.—We, on the other hand, are often raſh adventurers, who plunge into dangers, againſt which we have not provided, and ruſh into the field before we are ſufficiently armed for the fight.'—Yet conſidering the various impediments that both Reynolds and Romney had to ſurmount, the degree of excellence that each attained in their happieſt productions, is highly honourable to the genius of our country, and ought to endear the memories of both to every lover of art. In eſtimating the merits of Reynolds, we ought never to forget the deplorably abject condition of the arts in our country when he began his career. In the early part of the laſt century, it was acknowledged that nothing could be found which ſeemed to deſerve the title of Engliſh art.—There is a letter concerning Deſign, written at Naples in the year 1712, by the philoſophical Lord Shafteſbury, who was extremely fond of pictures, in which he ſays:—"as to painting, we have as yet nothing of our own native growth, in this kind worthy of being mentioned." Yet at that time the penetration, and the patriotic ſpirit of this contemplative nobleman, led him to predict that his country would gradually form for herſelf a taſte in all the fine arts, ſuperior to that of the great rival nation, in which a deſpotic and oſtentatious monarch had re-

cently affected every kind of pre-eminence. It was the opinion of this noble author, and it ſeems to be an opinion in which his active fancy did not overpower his judgment, that to the arts the voice of the people is the breath of life. There can be no public (he ſays) where the people are not included; and without a public voice, knowingly guided and directed, there is nothing which can raiſe a true ambition in the artiſt; nothing which can exalt the genius of the workman, or make him emulous of after-fame, of the approbation of his country and of poſterity.' He therefore thought it an advantage to England, that ſhe had ſettled her government on the noble principles of freedom before ſhe began to cultivate her native talents for the pencil. Such a public voice, as this celebrated writer juſtly conſidered of ſo much importance, has been gradually formed in our country, in the courſe of the laſt century, and of all individuals, Reynolds may be regarded as having contributed the moſt, by the united influence of his pictures and his writings, to its formation and to its guidance.

"The deceaſe of Reynolds, as I have intimated in noticing that event, rather quickened than relaxed the ambition of Romney. He felt all the merits of his great departed predeceſſor, and was anxious ſo to employ the precarious reſidue of his own impaired health, that he alſo might hope for a conſiderable portion of poſthumous regard. Theſe words recall to my recollection a peculiar tenderneſs of admiration, with which Romney contemplated an exquiſite engraving of Sir Joſhua's portrait, prefixed to the quarto edition of his works, in 1797. The praiſe which my friend beſtowed on that intereſting print, engraved by Caroline Watſon, induced me to engage this very delicate artiſt in decorating the preſent volume."

A volume from the pen of Mr. Hayley could hardly be expected without its proportionate ſhare of poetry; we have accordingly many compoſitions of this kind, interſperſed with epiſtles to an eminent painter, firſt publiſhed in 1788, reprinted.—We inſert the epitaph on Romney, honoris cauſa,

EPITAPH.

"What off'rings, Romney, to thy grave are due!
Verſe, like thy pencil, exquiſitely true;
Thou on loſt friends could ſuch a life beſtow,
That all their virtues on thy canvaſs glow.
When mortal health allowed thy heart to feel
Truth's tranquil charm, and friendſhip's fervent zeal;
Both bleſt thy preſence in their ſocial rites,
Thou fearleſs partner in their prime delights;
And both thus faithful to thy honoured duſt,
Hail thee with cordial praiſe devoutly juſt.
Pity, kind angel, on thy tomb reclines,
Declares no earthly monument enſhrines

A heart

A heart whoſe fibres were more quick to pay
Humane obedience to her heavenly ſway;
And to the Saviour God, on mercy's throne,
Leads thy freed ſpirit tender as her own."

We repeat that the engravings by Caroline Watſon, are highly ſpirited and beautiful, and would, if there were a deficiency of intereſt and merit in the book itſelf, which there is not, render it a very cheap purchaſe.

Art. IV. *The Chriſtian Code, &c.*

(*Concluded from our laſt*, p. 270.)

THE Chriſtian Code, as this author juſtly obſerves, conſiſts partly of poſitive inſtitutions; and partly of moral laws; while the Goſpel, in which it is contained, reveals ſundry extraordinary and moſt important matters, which even natural reaſon was incapable of diſcerning; but to which, now diſcerned, it readily aſſents. This code, of which it is the object of the work before us to give a ſyſtematical digeſt, in the very words of ſcripture, conſiſts of two parts, of which the firſt is theological, and the ſecond, moral. To enumerate the bare *titles* of all the articles diſcuſſed in theſe two grand diviſions of the ſyſtem, would far exceed the limits of a review; but we ſhall give a very ſhort ſummary of each as nearly as poſſible in the words of the author. The contents of the firſt diviſion are thus ſummed up by himſelf:

"The Chriſtian Diſpenſation being derived from God; it is requiſite to treat of God in his triune nature; and of his attributes; and of his Logos; not only as eternal God with the Father, but of his hypoſtatic union with Chriſt's *ſpirit generated by the Father before the world's creation*, thereby conſtituting the Son of God, when he ſaid—*To-day have I begotten thee*; the cauſe probably of Satan's inſidious rebellion; and of his ſeducing Eve; on finding that man was to ſucceed and judge him and his confederates, which occaſioned Chriſt's incarnation for man's reformation and redemption. Alſo of God's eternal Spirit proceeding to operation; not into Being; for what is *eternal* never could have *begun* to be; nor can what is omnipreſent proceed whither it was not ever; but proceeded to operate, ſometimes even viſibly, as in a dove's form, and in the ſhape of flaming tongues. Therefore this Chriſtian Code treats (firſt) of the divine legiſlator; of Chriſt; and of the Holy Ghoſt." P. 353.

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Of the ſtrange hypotheſis of the generation of Chriſt's *human ſpirit before the world's creation*, we have already ſtated our ſentiments, and ſhall therefore ſay nothing of it at preſent. To the eternal proceſſion of the Holy Ghoſt our author makes ſimilar objections as to the eternal generation of the Word; but he does not enter ſo minutely into the ſubject. Sometimes he writes like a Sabellian, and ſometimes like an orthodox Nicene father; but he every where maintains the divinity of the Son and Holy Ghoſt; in words at leaſt, the doctrine of the Trinity in Unity; and, whether ſucceſsfully or not, the authenticity of 1 John v. 7. The reader will do well to compare all that he ſays on theſe myſterious and difficult ſubjects with what hath been written on them by Biſhop Bull, Biſhop Pearſon, and other eminent Divines of our church; keeping always in his recollection what we have ſaid in our laſt number of the analogical meaning of the words —*Father*, *Son*, and *Perſon*, &c. when applied to the Divine Nature.

In this part of his work the author treats of the firſt and ſecond reſurrection, and ſeems to have views of a *Millennium* in ſome reſpects peculiar to himſelf. He is very confident that

"Many now living will ſee the extremity of thoſe tremendous times, which ſeem to have begun ſome years ago, and will be at their height 1260 years after the riſe of the firſt Papal Beaſt, and of the falſe prophet Mahomet. As both theſe began together about A. D. 606, they will end, he ſays, together about A. D. 1866. Then the triumphant ſtate of the Chriſtian church will commence. Then will the bleſſed dead be raiſed to enjoy heavenly felicity under Chriſt above; while his divine laws will be obeyed on earth in ſpirit and in truth during a thouſand years." P. 189.

"Between the two reſurrections, one ſpecial and one general, Chriſt will reign above, perſonally, among his revived and aſcended ſaints; and only ſpiritually and by his laws, on earth; after the deſtruction of infidels and *nominal* Chriſtians; the reformation of inconſiderate perſons, and the converſion and reſtoration of the Jews. Chriſt will not, as Chiliaſts vainly imagine, reign perſonally upon earth. God's kingdom will not then come with obſervation or oſtentation. (Luke xvii. 26.) Nor will the bleſſed and glorified dead be doomed to intermix with fleſh and blood here below; where carnal men will be ſubject to carnal deſires: and, after ſome generations elapſe, others will ſtart into birth, eſteem the great viſitation a dream or a tale; and, like ſwine, return to the mire; for Satan (Rev. xx. 2, 3.) will, after his reſtraint, be again at large—*a little ſeaſon*—to deceive the nations,

nations, which are in the four quarters of the globe, Gog and Magog (v. 8 and 9.)—When Chriſt at length will *perſonally* and finally appear in all his Divine glory, with myriads of angels, to paſs his unalterable ſentence on the whole earth; on both quick and dead; and then, as man, reſign his kingdom; that the Godhead may be all in all." P. 190.

To ſubſtantiate this account of the firſt and ſecond reſurrections, and of the day of final judgment, the author acknowledges that the moſt important proofs from ſcripture are requiſite; and theſe he adduces through ſeveral pages; but to determine whether they be concluſive, or even all applicable to the ſubject, the reader muſt have recourſe to the work itſelf.

As we were running over the table of contents, our attention was forcibly drawn to a very curious ſubject, which has been diſcuſſed in a maſterly manner by the late Biſhop Horſley in his ſermon on Chriſt's deſcent into hell—we mean the intermediate ſtate of the ſoul between death and the reſurrection. On this ſubject the preſent author ſeems to agree entirely with the biſhop, whoſe doctrine was indeed the doctrine of the whole Church of Chriſt for the three firſt centuries. After obſerving, from Acts ii. 34, that "David is not aſcended into the heavens," though departed ſpirits are ſtill alive to God, this author ſays, that

"Various is the condition of deceaſed perſons, even in this middle ſtate; and that the parable of the rich man and poor Lazarus ſhews that there are many manſions for deceaſed perſons previous to the laſt day; as perſons accuſed of crimes are in this life taken into cuſtody, and ſometimes rigidly confined (and at other times admitted to bail) previous to the day of trial.—Chriſt, in his divine ſpirit being omnipotent, was, preſently after his crucifixion, with the contrite thief in Paradiſe; and yet, as St. Peter avers, He went and preached to the ſpirits in priſon, who ſome time were diſobedient, when God's long-*affection* (ſuffering) waited in Noah's days. Thus we find that the wicked go into a ſtate of gloomy deſpondence; and the elect into a ſtate of joyful expectation, till the final judgment ſettles them in the place of moſt exalted bliſs for ever." P. 210.

This author declares himſelf (p. 211) a believer in *original ſin*, and an *innate tendency to vice, derived from Adam*; but his belief in theſe articles amounts not to Calviniſm; for he expreſsly affirms (pp. 212, 213) that "this infirmity, which has taken place in man's nature, we are by Chriſt taught to counteract through God's grace, obtainable by penitent and fervent application; and that *fate, deſtiny, neceſſity*, (which

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are certainly implied in the Calviniſtic notions of the corruption of human nature) would annul guilt, and impeach God's juſtice, who in taking vengeance is yet juſt."

To the doctrine of original ſin and innate depravity, thus modified, we have no objection * ; though the writer of this article freely confeſſes, that, with the moſt unbiaſſed wiſh to diſcover the truth, he has never been able to find, in the ſacred ſcriptures, any unexceptionable evidence, that mankind derives from Adam an innate and poſitive tendency to vice, *as ſuch*. Of the vaſt variety of texts brought forward by the preſent author in ſupport of his own opinions, very few indeed refer at all to the tranſgreſſion of Adam ; and of theſe few not one appears to imply that infants bring into the world with them a tendency to vice, or a moral taint in their nature. That " in Adam all die" is indiſputable ; and therefore correct notions of the original ſin are of great importance, becauſe the whole human race are affected by it ; but it is ob-

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* The truth is, that the opinion thus allowed is that which has always been held by the Conductors of the *Britiſh Critic* ; but we have permitted our learned and very acute correſpondent to ſtate and defend his own opinion in his own way. Firſt, becauſe we think that opinion infinitely preferable to the Calviniſtic doctrine of the total depravity of human nature, which ſeems at preſent very much to have gained ground : and, ſecondly, becauſe it certainly is important that the doctrine ſhould be ſifted to the utmoſt, and we know that it cannot eaſily be in better hands for examination.

The chief obſtacle to the opinion held by our Correſpondent ſeems to be the ninth article of our church. Yet *original righteouſneſs*, there mentioned, is expreſsly defined by Bp. Bull to mean, not the mere innocence of uncorrupted man, but the ſupernatural perfections imparted to Adam by the divine Spirit, (Serm. and Diſc. vol. iii. p. 1192) which he loſt by the Fall, and his poſterity recovered by redemption. God's wrath and damnation mentioned in that article, are capable of being interpreted of temporal judgments. Bp. Burnet alſo, and the preſent Biſhop of Lincoln, both think it poſſible that " the framers of the article, though their own opinion coincided with that of St. Auguſtine, [ſtated above] from a ſpirit of moderation, deſignedly uſed ſuch expreſſions as would admit of another interpretation." Whoever would at all underſtand the Catholic doctrine of the Fall, and its conſequences, muſt carefully ſtudy the diſcourſe of Biſhop Bull on that ſubject, printed in the third volume of his Sermons and Diſcourſes ; from p. 1065 to 1197. *Rev.*

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vious that the death, which it brought into the world, is neither what is in the New Teſtament called "the ſecond death," nor an hereditary tendency to vice; for we are aſſured, that "as in Adam all die, even ſo in Chriſt ſhall all, without exception, be made alive," an aſſurance which aſcertains the meaning of the word *death*, in this paſſage, beyond the reach of rational controverſy.

The only texts quoted by the preſent author, which can be ſuppoſed to have any relation to the fall of Adam or its conſequences, are, 2 Cor. chap. xi. ver. 3; Eph. ii. 3*; Gal. v. 17; Rom. vii. 14, &c. viii. 22; 2 Cor. v. 14†; Rom. v. 12, 14, 17, 19; but not one of theſe paſſages neceſſarily implies an innate propenſity to vice, derived from our firſt parents.

In the firſt of them the Apoſtle only ſays that "the ſerpent beguiled Eve"—a fact about which there can, among Chriſtians, be no controverſy; but if an *inference* is to be drawn from this fact, it ſurely is not that Eve ſurpaſſed in ſtrength of mind and moral rectitude, all her ſons and daughters, but that ſhe, like young, and innocent, and inexperienced women of the preſent day, was liable to be led aſtray by the arts of ſeduction.

In the ſecond of theſe paſſages the Apoſtle is not ſpeaking of the ſin of Adam, nor of the innate diſpoſitions of his poſterity; but of the ſins of the Epheſian converts before their converſion, when "they walked according to the courſe of the heathen world, according to the prince of the power of the air," who, in the language of St. Paul‡, was the object of their worſhip, when they offered ſacrifices to their idol deities. Theſe people in the very acts of their worſhip often fulfilled the luſts of the fleſh, and were by *nature*, even as other Gentiles, children of wrath, in contradiction to thoſe, who by adoption were children of grace. That the paſſage was thus underſtood in the primitive church has been demonſtrated by Whitby; and that ſuch is its true meaning ſeems obvious to us from the context, and from the general tendency of St. Paul's writings, when he treats of the ſtate of thoſe, who were "aliens from the commonwealth of Iſrael, and ſtrangers to the covenant of promiſe."

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* The Author indeed quotes chap. iv. ver. 17; but as he gives the words of the Apoſtle, he muſt have meant the verſe to which we refer. *Rev.*

† Here again the Author's reference is incorrect. *Rev.*

‡ See 1 Cor. chap. x. 20, 21.

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The quotations from the fifth chapter of the epiſtle to the Galatians, and the ſeventh to the Romans, are ſtill leſs to the purpoſe; for in them the apoſtle only deſcribes what muſt be the ſtruggle between the fleſh and the ſpirit in the mind of every man in a ſtate of probation; a ſtruggle which is indeed eſſential to human virtue, and which, there cannot be a doubt, took place in the mind of Adam himſelf before he actually ate the forbidden fruit, when, we are aſſured by St. Paul, he "was not deceived," but tranſgreſſed in oppoſition to his own better judgment.

In the 22d and 23d verſes of the eighth chapter of the epiſtle to the Romans, St. Paul makes not the moſt diſtant alluſion to the ſin of Adam or the propenſities of his poſterity, but merely deſcribes the dread of death under which the thinking part of the heathen world, and even the majority of the Jews themſelves, groaned, before life and immortality were brought to light by the Goſpel. That reflecting heathens groaned under the dread of death is teſtified by Cicero, and is apparent by the very doubtful terms in which even Socrates himſelf talked of his future proſpects when he was about to die by an unjuſt ſentence. The Phariſees among the Jews admitted indeed the ſeparate exiſtence of the ſoul, and at ſome future period the reſurrection of the body; but it was the reſurrection of the deſcendants of Abraham alone for which they looked, at the advent of the Meſſiah, under whom they were to live in every ſenſual indulgence, and to rule with ſovereign ſway over all other nations. The Sadducees, on the other hand, who denied the exiſtence of angels and all created ſpirits, deemed, of courſe, a reſurrection of the ſame perſons impoſſible; and even the diſciples of our bleſſed Lord, as we learn from various paſſages of the holy Goſpel, *wondered* among themſelves what could be meant by *the reſurrection of the dead*, as it was taught in purity by their divine Maſter.

That this dread of death, and not any hereditary propenſity to vice, was the pain under which the Apoſtle ſays that the whole creation groaned, is evident from his immediately adding—"and not only they, but ourſelves alſo, who have the firſt-fruits of the ſpirit, even we ourſelves groan within ourſelves, waiting for the adoption, to wit, the *redemption of our bodies*"—a redemption, which, as it appears to us, can mean nothing elſe than the reſurrection of the dead.

The 14th verſe of the 5th chapter of St. Paul's ſecond epiſtle to the Corinthians, like the 21ſt and 22d verſes of the 15th chapter of the firſt epiſtle, unqueſtionably refers to no

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other death than that which was incurred by the fall of our firſt parents, and from which all mankind, the righteous and the wicked, are to be raiſed by Chriſt at the laſt day. What that death was we have elſewhere* endeavoured to aſcertain by a collection of the texts in the five books of Moſes, in which the phraſeology occurs, which is employed when death is denounced on the eating of the fruit of the tree of knowledge of good and evil.

The verſes quoted from the fifth chapter of the epiſtle to the Romans, are certainly thoſe, which, at firſt ſight, ſeem moſt to countenance that tendency to vice, which, in this author's opinion, we derive from Adam; as they are thoſe likewiſe on which the Calviniſts chiefly build *their* doctrine of Original Sin, with all its horrible conſequences. Yet if the whole paſſage, from verſe 12 to verſe 19 incluſive, be taken together, we ſee not how it can be made to bear either of theſe ſenſes. It is obvious that, in the eſtimation of the apoſtle, the ſtate of mankind, with reſpect to their eternal happineſs, is, under the Goſpel covenant, preferable to that in which they would have been, had the firſt covenant never been broken. He calls Adam the figure of him that was to come, and ſays expreſsly, that, "if through the offence of one, many be dead; *much more* the grace of God, and the gift by grace, which is by one man, Jeſus Chriſt, hath abounded unto many;" thus plainly intimating that we have gained more through Chriſt than we loſt through Adam. But this would not be true, if, as the Calviniſts teach, all mankind, infants as well as others, are liable, on account of Adam's ſin alone, to "all puniſhments in this world, and that which is to come—even to the moſt grievous torments in ſoul and body, without intermiſſion, in hell fire for ever," from which none but the *elect* are redeemed by Chriſt. We do not indeed perceive how it could be true, though this horrid doctrine were ſet aſide, if, as this author ſuppoſes, we ſtill derive from Adam, notwithſtanding the interpoſition of Chriſt, a poſitive tendency to vice, which we ſhould not have felt, had Adam continued in his original innocence.

Of this tendency it is certain that no mention is made in any of the verſes under conſideration. It is indeed ſaid in the 19th verſe, that, "as by one man's diſobedience many were *made ſinners*, ſo by the obedience of one ſhall many be *made righteous*;" but if by *making ſinners*, in the former

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* See our 21ſt vol. p. 592.

clauſe

clauſe of the verſe, be meant *a tendency to vice derived from Adam*, it is indiſputable, that, at ſome period, the ſaid tendency is to be completely removed, from the many who would otherwiſe have been ſubject to it, by their being, according to the latter clauſe, *made righteous* by *the obedience of Chriſt*. When is all this to take place? In the preſent world, or in the next! If in the preſent, then no tendency to vice can ever have been really derived from Adam; for as Chriſt is "the lamb ſlain from the foundation of the world;" for the whole human race, it follows undeniably that this hereditary tendency was never felt; ſince the whole human race were made righteous by him, as ſoon as they were made ſinners by Adam. If it is in the next world that this hereditary tendency to vice is to be removed, it follows, not only that the next world is to be a ſtate of probation as well as this, contrary to the whole tenor of ſcripture, but alſo that all mankind are to be finally ſaved. This is apparent from the very paſſage under conſideration; for, of the *many*, who, in the 19th verſe are ſaid to have been made ſinners by one man's diſobedience, and righteous by the obedience of another, it is, in the 17th and 18th verſes, ſaid, that "if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt. Therefore, as by the offence of one judgment came upon ALL MEN TO CONDEMNATION; even ſo by the righteouſneſs of one, the free gift came upon ALL MEN TO JUSTIFICATION OF LIFE."

This, however, is not the meaning of our being made either ſinners by the diſobedience of Adam, or righteous even by the obedience of Chriſt. The phraſes "many were made ſinners," and "many ſhall be made righteous," in the 19th verſe, as well as the phraſe "in whom (ἐφ' ᾧ) all have ſinned," in the 12th, are metonymies, very common in the Hebrew ſcriptures, and indeed in all languages, by which the cauſe is put for the effect. The word ἁμαρτωλοὶ, here uſed by the Apoſtle, when he ſays that many were made ſinners, is, in the Greek of the ſeptuagint, no leſs than ſixty-two times employed to expreſs the ſenſe of the Hebrew word רשע; but that word, in the conjugation *Hiphil*, ſignifies *to make one a ſinner* by *a judicial ſentence*, as to *condemn*. It is ſo uſed in Exod. xxii. 9, Deut. xxv. 1. 1 Kings viii. 32, Job ix. 20, x. 2; and in innumerable other paſſages; and that ἁμαρτωλοὶ is ſo uſed here ſeems indiſputable from the Apoſtle's ſaying, that the *many* ἐγενοντο *became* ſinners, but that they κατεστάθησαν —were *conſtituted ſinners*, or *condemned to ſuffer that death*, which was denounced to Adam on his eating the forbidden fruit.

fruit. Taking the words ἅμαρτον and ἁμαρτωλοὶ in this ſenſe, the whole paſſage is conſiſtent with itſelf; with the view which the ſcriptures give of the fall and redemption of man; and with all our notions of that equity which muſt be an attribute of the Judge of all the earth.

That in conſequence of Adam's ſin condemnation to death came upon all men is certain; and therefore they were ſo far involved in his ſin, that from Adam to Moſes death reigned, over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion, and now over infants who are incapable of ſinning, is likewiſe certain.

"But not as the offence, ſo alſo is the *free gift* of eternal life," or perpetual conſcious exiſtence; "for if through the offence of one many be dead (all mankind be ſubjected to death); much more the grace of God, and the gift by grace" of eternal life, "which is by one man Jeſus Chriſt, hath abounded unto many. And not as it was by one that ſinned, ſo is the gift: for the judgment was by one (offence) to condemnation; but the free gift is of many offences (thoſe of Adam and all his believing and penitent poſterity) unto juſtification. For if by one man's offence, death (without hope of a reſurrection) reigned by one; much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life (after the reſurrection from the dead) by one, Jeſus Chriſt. Therefore, as by the offence of one, judgment came upon all men to condemnation (to death); even ſo by the righteouſneſs of one the free gift came upon all men unto juſtification of (eternal) life, or perpetual conſcious exiſtence. For as by one man's diſobedience many were made ſinners—i. e. condemned to death; ſo by the obedience of one (unto death—even the death of the croſs) ſhall many be made righteous"—i. e. reſcued from the dominion of death, under which they were brought by the fall of Adam, by being reſtored again, at the laſt day, to life eternal.

That all mankind might be juſtly ſubjected to death in its original ſenſe, by the ſin of Adam alone, is ſelf-evident; for as every created being, even the higheſt angel in heaven, derived his exiſtence from the grace and favour of God, that exiſtence may be withdrawn with perfect equity whenever the all-wiſe Author of it thinks proper to do ſo; and if, as the poet ſuppoſes, and in itſelf is extremely probable, Adam, "when gentle ſleep firſt found him," thought, that

> "He then was paſſing to his former ſtate
> "Inſenſible, and forthwith to diſſolve;"

ſo far from having cauſe to arraign the equity of his Maker, he muſt have felt himſelf inſpired with gratitude for that extatic happineſs which he had already enjoyed during the ſhort period of his conſcious exiſtence. But if life might be thus taken away unconditionally, it is obvious, that all mankind were made ſinners, in our ſenſe of the word, by the diſobedience of one, in perfect conſiſtency with that juſtice, which muſt be an attribute of the Judge of all the earth; and that the making of them righteous afterwards by the obedience of one, was an inſtance of the higheſt compaſſion and beneficence.

Various other texts of ſcripture have been urged, with ſome degree of plauſibility, in proof of an innate tendency to vice, deſcending from Adam through all his poſterity, which have not been quoted for this purpoſe by the preſent author. Theſe, therefore, we are not at preſent called upon to examine. Two of them, however, have been lately brought forward by an author whoſe work muſt ſoon come under our notice; and, therefore, it may not be improper to conſider them, while the ſubject is ſo fully and directly before us. They are Job xiv. 4, and Pſalm li. 5.

From the context it appears, that Job, teized by his pretended friends, having vindicated his integrity as a man, compared with other men, acknowledges, in the former of theſe texts, his utter inſignificance before God, who, as he elſewhere obſerves, "chargeth even his angels with folly;" and in this ſpirit he ſays, naturally and piouſly—"Doſt thou open thine eyes upon ſuch a one, and bringeſt me into judgment with thee? *Who can bring a clean thing out of an unclean?* Not one." If this be a proof of hereditary propenſity to vice, we ſhould be glad to know what is the meaning of the following words in the ſubſequent chapter,—"Yea, *the heavens are not clean in his ſight.*"—Is the uncleanneſs of them likewiſe derived from ſome remote anceſtor?

When the Pſalmiſt, in the agony of remorſe for two enormous ſins, ſays—"Behold I was *ſhapen* in iniquity; and in ſin did my *mother conceive* me," it is impoſſible to underſtand him in the literal ſenſe of the *Engliſh* words; for in that ſenſe, he accuſes not himſelf, but his mother, and even his God, whoſe "hands, he acknowledges elſewhere, made him and *faſhioned him.*" The phraſe is, indeed, a mere Hebrew figure expreſſive of early habits of ſin, exactly ſimilar to that other expreſſion of the ſame Pſalmiſt—"The wicked are eſtranged from the womb; they *go aſtray as ſoon as they are born, telling lies,*" though the wicked neither tell lies nor truth as ſoon as they are born. This figure, however, is not employed to expreſs ſinful habits only. It is uſed alſo to

ſignify

ſignify early and ſettled habits of virtue. Thus, when Job ſays (xxxi. 18.) — "From my youth the fatherleſs was brought up with me as with a father, and I have *guided the widow from my mother's womb*," it is impoſſible to ſuppoſe that this was *literally* the caſe, as we all know that a new-born infant cannot guide itſelf, far leſs another; but only that the patriarch exerciſed himſelf in theſe virtues from the earlieſt period at which he was capable of them; and let it be remembered, that if the other two verſes, in which this figure of ſpeech is uſed, be proofs of an innate propenſity to *vice* derived from our firſt parents, this is a proof equally ſtrong of an innate propenſity to *virtue* derived from the ſame ſource.

But we will, at preſent, purſue this ſubject no further; nor have we purſued it ſo far from any deſire to convert others to our own opinions. The preſent writer has already declared, that, with the ſtrongeſt deſire to diſcover the truth, he has not found in ſcripture any unexceptionable proof of an innate propenſity to *vice*, or a *moral taint* tranſmitted from Adam to all his poſterity *; while, on the other hand, he acknowledges that he has found no direct proof of the *contrary*. He has found, however, what to himſelf appears very ſufficient proof, that "to whomſoever much is given, of him ſhall much be required;" that, at the great day, we ſhall be made accountable only for the due exerciſe of the powers that have been intruſted to us; and that therefore the queſtion, ſo long agitated, is, in a practical view, of no importance, unleſs indeed there be danger, as he thinks there is, of rendering the ignorant and illiterate remiſs in their exertions, by conſtantly repreſenting human nature as a maſs of corruption, and prone only to evil. His indignation has indeed, ſometimes, been excited by the outcry of *Pelagianiſm*, raiſed by many good, and ſome even learned, men, againſt all who preſume to doubt whether infants bring into the world with them an innate propenſity to vice, derived from the parents of the human race; becauſe he knows that ſuch doubts have been entertained by ſome of the brighteſt ornaments of the Chriſtian Church; and that the queſtion about hereditary depravity was never agitated among Chriſtians, till the queſtion Πόθεν τὸ κακὸν;—which men will never anſwer, was brought into the church from the ſchools

* We have often been inclined to think that ſuch a taint is in fact diſcoverable, by attending to the propenſities of children, and the manner in which they diſcover the paſſions of anger, ſelf-will, ſenſuality, &c. *Rev.*

of philoſophy. He believes his own creed to be at leaſt as far removed from the errors of Pelagius, as the creed of any man, whether Calviniſt, or Anti-Calviniſt, who ſo readily takes this alarm. The diſtinguiſhing tenets of Pelagius may be ſeen in our 31ſt volume, at page 48, to which we refer the reader for a full proof that no man can be a Pelagian, who believes that the fall of Adam brought death not only on himſelf, but alſo on all his poſterity; that eternal life was a free gift, ſupernatural to him as well as to us; that the grace of God's good Spirit was neceſſary to guide him in the way to that ſupernatural ſtate; that when he forfeited his title to immortality, and became a mere mortal inhabitant of earth, he forfeited by the ſame deed, that grace which was intended to guide him to heaven; and that both gifts—immortality and the means of fitting himſelf for it—were reſtored to him and his poſterity through the ſacrifice of Chriſt on the croſs, who died for our ſins, and roſe again for our juſtification. If this be Pelagianiſm, we are indeed Pelagians; but we ſhall not confeſs ourſelves to be of that ſchool, merely becauſe we cannot admit the account which many orthodox Chriſtians chooſe to give of the introduction of moral evil into the world; or becauſe we do not think it conducive to piety or virtue, to transfer our guilt, or any part of it, from our own volitions to the depravity of that nature, which we derive from Adam by the will of God.

This author's notions of juſtification and regeneration are diſtinctly ſtated, and, we think, perfectly correct.

"Chriſtians," he ſays, "are juſtified, or adjudged righteous, by God's free grace, through obedient faith in Chriſt. Our own works cannot juſtify us, although they are recommendations to the benefits of our Saviour's merits and mediation, (he might have added—and neceſſary to render us meet to be partakers of the inheritance of the ſaints in light). For, after all—we are only unprofitable ſervants: when we ſhall have done all thoſe things, which are commanded us, we have only done what was our duty to do." P. 215.

This doctrine he eſtabliſhes by a multitude of apt quotations, and then ſtates the doctrine of regeneration in the following words of ſcripture:

"Except a man be born again, he cannot ſee God's kingdom (St. John iii. 3.)—Therefore if any man be in Chriſt, he is a new creature; old things are paſſed away; behold all things are become new (2 Cor. vi. 17.)—For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature (Gal. vi. 15.)—According to his mercy he ſaved us by the waſhing

waſhing of regeneration, and renewing of the Holy Ghoſt, which he ſhed on us richly through Jeſus Chriſt our Saviour (Titus iii. 5.) —God, according to his abundant mercy, has begotten us again to a lively hope by Jeſus Chriſt's reſurrection from the dead (1 Pet. i. 3.)—Being born again not of corruptible ſeed, but incorruptible; by the word of God, who lives and abides for ever." 1 Pet. i. 23.

The reader perceives, that no texts are here quoted, which by any rational mode of interpretation can be made to countenance the *new-births* or *ſudden converſions* of methodiſm. The preſent author indeed ſays, that God ſometimes of his ſole will and power ſuddenly converts perſons; but of ſuch converſions he gives no other inſtance than that of St. Paul; thus tacitly (we truſt) rejecting the modern pretenſions to inſtantaneous converſion.

In the ſecond or moral part of the Chriſtian Code, the Author treats, 1. Of particular ſins towards God; 2. Of duties to God and Chriſt; 3. Of duties to ourſelves; 4. Of ſins toward ourſelves; 5. Of ſocial duties; and, 6. Of offences to others. It could ſerve no purpoſe to quote what is ſaid of any of thoſe particular duties or particular ſins, which are comprehended under each of theſe ſix great diviſions; for every thing being ſtated in the very words of ſcripture, without any commentary by the author, there is, in this part of the work, no ſubject for criticiſm. From the few extracts which we have made, the reader muſt have obſerved, that the author does not literally adhere to the public verſion of the ſacred ſcriptures. He ſeems, indeed, to have tranſlated for himſelf; but we cannot ſay that his verſion is ſuperior to that which is read in our churches, either in fidelity to the original, or in elegance of language. His ſtyle is, in truth, deſpicable; and his punctuation is ſuch as renders it neceſſary, ſometimes, to read his periods more than once before his meaning can be fully aſcertained. The work, however, would be of great value as a work of reference, on account of the vaſt variety of texts which are brought together on every doctrine and duty of Chriſtianity, were not the references to the particular chapters and verſes which are quoted, very often careleſsly and inaccurately made; but ſuch has been the author's heedleſſneſs in this reſpect, that the reader will frequently find himſelf under the neceſſity of applying to his concordance, before he can diſcover in his Bible what is quoted from it in the Chriſtian Code. As a ſpecimen not only of our author's ſtyle, but alſo of his philoſophy, we ſhall conclude this article with what he calls his "farewell to his readers."

"Philoſophy *preſcribes* the Virtues; but Chriſtianity *Commands* Them. Chriſt declares "*Truth*" (or Rectitude) to be the Line of Duty—*Prudence* (another Word for Grace *) is our Guide in the Right Path; to practiſe Piety, as Gratitude to God and a Recommendation to future Bleſſings. The Trunk of Morality is; "Do, as You would be done unto;" or, do well to Others, to induce Them to do well to You; therefore practiſe Juſtice, Gratitude, Sincerity, Benevolence—As to Behaviour toward ourſelves; that We may not abuſe God's Gifts, and his Living Temple; and that We may be able to repay Society, and win Good-Will; beſides our own Comfort; be pure, patient, temperate, firm, frugal and induſtrious. Learn, know do, The Truth.

"Think, Speak, and Act Right, Good.

"Moral Senſe is Common Senſe as far as Reſpects Manners; it is the ſmall ſtill Voice of Reaſon implanted by God in human Nature. The Fitneſs of Things is Propriety; the Aſſociation of Ideas teaches Us that Propriety; to do well, as We like to be done well unto. Common Senſe teaches Us to aſſociate Ideas properly."

Is the man who wrote this, capable of correcting the metaphyſics and theology of the Nicene Fathers, or of improving the language of the Engliſh Bible?

ART. V. *An Account of the Empire of Marocco, and the Diſtrict of Suſe; compiled from Miſcellaneous Obſervations made during a long Reſidence in, and various Journies through, theſe Countries. To which is added, an accurate and intereſting Account of Timbuctoo, the great Emporium of Central Africa. By James Grey Jackſon, Eſq. Illuſtrated with Engravings.* 4to. 1l. 5s. Nicol. 1809.

WE are very thankful for every communication on the ſubject of Africa, particularly after ſo long an interval of ſuſpenſe as has been occaſioned by at length the worn-out expectation of hearing any thing of Horneman or Park. The author of the preſent work was peculiarly qualified for the taſk he has undertaken, of deſcribing Weſtern Africa;

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* This is ſurely a ſingular notion—*Prudence*, another Word for *Grace! Rev.*

having

having been reſident in the country for the ſpace of ſixteen years, and having thus become familiarly acquainted with the varieties of the African languages, and the manners of the natives. He obſerves very truly, that although we have many books on the ſubject of Barbary, they are in general the narratives of the journies of ambaſſadors to the emperor's court; and conſequently compoſed by individuals who were able to obtain very imperfect information of the country, its language, and its manners. He ſpeaks in favourable terms only of Lempriere's book; which, as far as relates to the uſages of the ſeraglio, may be depended upon; and of Chenier, whoſe work has not yet been tranſlated into Engliſh.

The preſent volume conſiſts of thirteen chapters, judiciouſly arranged and divided. In theſe are diſcuſſed the geographical diviſions of Morocco, its rivers, mountains, climate, ſoil, produce, zoology, metals, population, cuſtoms, manners, &c. Chapter IX. contains ſome important obſervations on the Mohammedan Religion. Chapter X. is on the languages of Africa, and the various dialects of the Arabic language. The eleventh chapter we conſider of high importance to commercial inveſtigation. It contains an account of the exports and imports of Mogodor, tranſcribed from the original Arabic books, at the Imperial Cuſtom Houſe. It alſo communicates the following deſcription of the preſent ſtate of our relations with the Barbary powers.

"A cloſe connection with the empire of Marocco is of the greateſt importance to Great Britain both in a political and commercial point of view; for beſides the various articles of trade already enumerated, it affords ample ſupplies of proviſions; and if a friendly intercourſe between the two nations were firmly eſtabliſhed, we ſhould never have any difficulty in victualling not only Gibraltar, but alſo all our different fleets which cruize in the Mediterranean, and on the northern coaſt of Africa, a reſource, which, in the preſent ſtate of things, certainly merits the ſerious attention of this country. The advantages of a trade with this empire muſt be evident from what has been detailed in the preceding pages, where it will be ſeen that *nearly the whole of the exports to Marocco conſiſts of manufactured goods, and that the returns for theſe are entirely raw materials*, many of which are eſſentially neceſſary in our manufactures. That the preſent trade is ſo inconſiderable, ariſes entirely from the little encouragement and ſupport it meets with; for Britiſh ſubjects, finding they had to depend on their own exertions alone, for the protection and ſafety of their property embarked in this traffic, have for

the moſt part abandoned it, and now it is falling into the hands of ſubjects of Marocco, eſtabliſhed in England. This is the more to be regretted, as we have it in our power, by proper repreſentations and a judicious negociation, to ſupply, through this channel, a great part of the interior of Africa with our ſuperfluous manufactures, while we might receive in return many very valuable and uſeful articles, ſuch as oil of olives, hides, ſkins, almonds, gums, wax, ſilver, and gold, in addition to which may be mentioned oranges and lemons, of which a greater quantity might be procured from two ports in the empire, than is afforded by both Spain and Portugal. The oranges of Tetuan are the fineſt in the world, and are ſold for eight drahims, or about 3s. 6d. per thouſand. It may, perhaps, be objected by ſome, who have experienced difficulties in treating with the Emperor, that he would not, probably, allow fruit to be exported; to this I anſwer, that it is poſſible, by proper means, to obtain almoſt any favour from a Sovereign who is uncontrollable; it is not gold which rules his conduct, though ſome ingenious perſons have imagined that to be the only means of procuring any thing from him; had this been the caſe, he would not have granted me the privilege of exporting mules to the Weſt Indies at half the duty the French houſe of Meſſrs. Demellett and Sabatier offered him. In ſhort, nothing is wanting to ſecure a moſt extenſive and lucrative trade with Marocco, but an eſtabliſhed friendſhip between the two nations, ſtrengthened by a mutual return of good offices and attentions. Indeed the preſent Emperor, Muley Soliman, may be ſaid to have made overtures of this nature; but from our impolicy, and inattention, added to the ignorance of the proper mode of treating with him, theſe overtures have been neglected.

"When we recollect, however, that the envoys to Marocco for the laſt century, have been men almoſt wholly unacquainted with the manners, cuſtoms, and religious prejudices of the people, and ignorant of their language, we ſhall ceaſe to be ſurpriſed that our connection with that empire has been ſo limited, and impeded by mutual miſunderſtanding of each others ſentiments, originating, but too often, in deficiency and inaccuracy of interpreters. What expectations can be indulged of terminating ſucceſsfully negociations with a prince, in converſing with whom ſome ignorant illiterate interpreter, generally a Jew, and a devoted ſubject of the Emperor, muſt be made the confidential ſervant of the party treating? beſides, every one acquainted with the nature of the government, and political principles of the Court of Marocco, is well aware, that, even ſuppoſing it poſſible to procure a Jew, capable of interpreting accurately the Engliſh into Arabic, and vice verſa, yet there are many expreſſions neceſſary for an envoy to uſe to the Emperor, which no Jew in the country would dare to utter in the imperial preſence on

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pain of loſing his head: the general garrulity of theſe people, moreover, is ſuch, that they are perhaps unworthy of being entruſted with any ſecret wherein the intereſt of a nation is concerned. Of this the Emperor himſelf is convinced, as was alſo his father, who frequently, during his reign, expreſſed his regret to Mr. A. Layton, that no Engliſh conſul could be found, capable of holding direct intercourſe with him. The weakneſs and inſtability of our treaties are generally in proportion to the weakneſs and inaccuracy of the interpreter, their force and meaning being often frittered away by the miſplacing of a word through his indeciſion or fear; and poſſeſſing, probably, but a ſlight knowledge of the ſtyle of writing, he is obliged to have the treaty read by a Moor, and explained according to his own manner, in the vulgar Arabic, or Mooriſh language, which alone is ſufficient, without any additional cauſe, to do away the force and intent of any document, poſſeſſing that energy of expreſſion for which the Arabic language is ſo remarkable. Suppoſe we were negociating a peace with France, what would be the probable reſult if there were no perſon attached to our embaſſy but a French ſubject, who underſtood the French and Engliſh languages ſufficiently to convey the aggregate only, but not the preciſe ſenſe of the ſtipulations? we ſhould certainly have but little expectation of ſucceſs under ſuch circumſtances, and ſhould probably be worſe off than if no treaty had been concluded, ſo eaſy would it be to give a turn to any clauſe, the force and point of which was not diſtinctly aſcertained. This has been literally our caſe with Marocco: treaties have been made without being underſtood, or even tranſlated, till many months after the concluſion of them; how then can we expect to acquire influence or conſideration at a court, where a man who does not ſpeak the Arabic is conſidered as an illiterate barbarian (ajemmie m'dollem), and is treated accordingly? The Emperor has frequently expreſſed a wiſh to communicate with our Sovereign, but the publicity to which his ſentiments muſt be expoſed in the preſent routine of Britiſh diplomacy, deters him from it, and reſtricts or diminiſhes the intercourſe between the two countries *." P. 215.

Chapter

" * In a converſation with the Miniſter at Marocco for European affairs, his Excellency aſked me if, in the event of his maſter's writing to his Majeſty, the latter would be able to get the letter interpreted: I anſwered in the affirmative, and a very polite and friendly letter was afterwards written, which requeſted an anſwer; but it remained here in the Secretary of State's office, without any attention being paid to its contents, a mark of diſreſpect which gave great offence to the Emperor."

" It

Chapter XII. is alſo intereſting, and exhibits the ſtate of thoſe captives in Barbary, who, in conſequence of ſhipwrecks, fell into the hands of the roving Arabs. It ſeems a ſort of duty to humanity to inſert the following, as it may tend to induce meaſures to be taken to prevent ſuch calamities to our countrymen hereafter.

"They carry the Chriſtian captives about the Deſert, to the different markets to ſell them, for they very ſoon diſcover that their habits of life render them altogether unſerviceable, or very inferior to the black ſlaves, which they procure from Timbuctoo. After travelling three days to one market, five to another; nay ſometimes fourteen, they at length become objects of commercial ſpeculation, and the itinerant Jew traders, who wander about from Wedinoon to ſell their wares, find means to barter for them tobacco, ſalt, a cloth garment, or any other thing, juſt as a combination of circumſtances may offer, and then return to Wedinoon, with the purchaſe. If the Jew have a correſpondent at Mogodor, he writes to him, that a ſhip had been wrecked, mentioning the flag or nation ſhe belonged to, and requeſts him to inform the agent, or conſul, of the nation of which the captain is a ſubject; in the mean time flattering the poor men, that they will ſhortly be liberated and ſent to Mogodor, where they will meet their countrymen: a long and tedious ſervitude, however, generally follows, for want of a regular fund at Mogodor for the redemption of theſe people. The agent can do nothing but write to the conſul-general at Tangier; this takes up nearly a month,

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"It appears to me extraordinary, that a language which is ſpoken over a much greater extent of country than any other on earth—a language combining all the powers and energy of the Greek and Latin, ſhould be ſo little underſtood, that an Arabic letter written by the preſent Emperor of Marocco, to the King of Great Britain, actually lay in the Secretary of State's office ſome months without being tranſlated. The circumſtance coming to the knowledge of the Chancellor of the Exchequer (the Right Hon. Spencer Percival) that gentleman expreſſed a wiſh to a friend of mine, to have a tranſlation, and the letter was tranſmitted to me for that purpoſe. Doctor Buffé, who delivered it, aſſured me, it had been ſent to one, if not both Univerſities, and to the poſt-office, but that, either from a difference in the punctuation of the characters, or in the language itſelf, no one could be found capable of rendering it into Engliſh. This ſtatement, however unaccountable it may appear to many, was afterwards farther confirmed, by paſſports and other papers in African Arabic being ſent to me for tranſlations, the want of which had detained veſſels in our ports, and cauſed merchants in London to ſuffer from a loſs of markets."

before

before an anſwer is received, and the merchants at Mogodor being ſo little protected by their reſpective governments, and having various immediate uſes for their money, are very unwilling to advance for the European intereſt of 5 per cent.: ſo that the time loſt in writing to the government of the country to whom the unfortunate captives belong, the neceſſity of procuring the money for their purchaſe previous to their emancipation, and various other circumſtances, form impediments to their liberation. I knew an inſtance where a merchant had advanced the money for one of theſe captives, who, had his ranſom not been paid, would have been obliged to return to the ſouth, where he would have been ſold, or compelled to embrace the Mohammedan religion; for the Britiſh Vice-Counſul had not the purchaſe money, nor any orders to redeem him, having previouſly ſent to the Conſul General an account of the purchaſe of the reſt of the crew. This man was delivered up by the merchant who had redeemed him, to the Britiſh Vice-Conſul, to whom he looked for payment: various applications were made to the Conſul-General, but the money was not paid two years afterwards, all applications to government having failed; a repreſentation of the caſe was next made to a ſociety in London, which has been eſtabliſhed ever ſince the year 1724*, for the redemption of Britiſh ſlaves in Turkey and Barbary, which, after deliberating on the matter, agreed to pay the merchant the money he had advanced. The purchaſe-money in this caſe was, including the coſt of clothes (for the man was naked when purchaſed) did not amount altogether to forty pounds; there was, however, ſo much trouble attending the accompliſhment of the buſineſs, that no individual merchant has ſince ventured to make an advance on a ſimilar ſecurity, for, not to mention the difficulty of recovering the principal at the expiration of a long period, the value of money is ſuch at Mogodor that merchants are unwilling to advance it at a low intereſt, 6 per cent. per month being often paid for it. It is in this manner that the ſubjects of a great maritime power have been neglected in a country where, by adopting a few political regulations, all the hardſhips of bondage might be prevented." P. 229.

It is on Chapter XIII, that the author moſt depends for reputation with his countrymen and the public; and we

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" * Mr. Thomas Betton, a Turkey merchant, by will, in 1724, deviſed to the Ironmonger's Company in truſt about 26,000l. one moiety of the profits thereof to be perpetually employed in the redemption of Britiſh captives from Mooriſh ſlavery, and the other half to be equally diſtributed between the poor of the Company, and the ſeveral charity ſchools within the city and liberty thereof. See Maitland's Hiſtory of London."

ſhould

ſhould be inclined to give him all that he would require, if we could feel the conviction that he alſo in his turn has not been in like manner deluded and impoſed upon by the natives, from whom he received his information, as he repreſents his predeceſſors, Major Houghton, Park, and others, to have been. Mr. Jackſon tells us very candidly, that the Shereefs are a plauſible and ſubtle people, and that what they ſay is not to be depended upon; more particularly ſo, if the enquirer preſents himſelf as a perſon who has any commercial views. Yet it is from individuals of this deſcription alone from whom the author received what he has pleaſingly communicated. Yet as Timbuctoo has been, and ſtill is, the great object of European curioſity and reſearch, we ſhould not be excuſed if we did not preſent the following picture of the place itſelf to the view of the reader.

"The city of Timbuctoo is ſituated on a plain, ſurrounded by ſandy eminences, about twelve miles north of the Nile El Abeede *, or Nile of the Blacks, and three (erhellat) days journey from the confines of Sahara: the city is about twelve miles in circumference, but without walls. The town of Kabra, ſituated on the banks of the river, is its commercial depôt, or port. By means of a water-carriage eaſt and weſt of Kabra, great facility is given to the trade of Timbuctoo, from whence the various articles of European as well as Barbary manufactures brought by the akkabaahs from the north of Africa, are diſtributed to the different empires and ſtates of Soudan, and the ſouth. This great mart is reſorted to by all nations, whither they bring the various products of their reſpective countries, to barter for the European and Barbary manufactures.

"The houſes of Timbuctoo have for the moſt part no upper apartments; they are ſpacious, and of a ſquare form, with an opening in the centre, towards which the doors open: they have no windows, as the doors, which are lofty and wide admit ſufficient light to the rooms when thrown open. Contiguous to the entrance door is a building conſiſting of two rooms called a Duaria, in which viſitors are received and entertained, ſo that they ſee nothing of the women, who are extremely handſome; the men are ſo exceſſively jealous of their wives, that, when the latter viſit a relation, they are muffled up in every poſſible way to diſguiſe their perſons; their face alſo is covered with their garment, through which they peep with one eye to diſcover their way.

"The king whoſe authority has been acknowledged at Timbuctoo ever ſince the death of Muley Iſmael, Emperor of Ma-

"* The river Niger."

rocco,

rocco, is the ſovereign of Bambarra; the name of this potentate in 1800 was Woolo; he is a black, and a native of the country which he governs; his uſual place of reſidence is Jinnie, though he has three palaces in Timbuctoo, which are ſaid to contain an immenſe quantity of gold. Many of the civil appointments at Timbuctoo, ſince the deceaſe of Muley Iſmael, before mentioned, and the conſequent decline of the authority of the Emperor of Marocco, have been filled by Moors of Maroquin origin *; but the military appointments ſince the above period, have been entirely among negroes of Bambarra, appointed by the King Woolo; the inhabitants are alſo for the moſt part negroes, who poſſeſs much of the Arab hoſpitality, and pride themſelves in being attentive to ſtrangers. The various coſtumes exhibited in the market-places and ſtreets, indicate the variety and extent of the commercial intercourſe with the different nations of central Africa; the individuals being each habited in the dreſs of his reſpective country, exhibit a variety both pleaſing and intereſting to every ſtranger who goes there.

"The toleration in a country like this is particularly deſerving of notice. The Diwan, or L'Alemma, never interfere with the religious tenets of the various religions profeſſed by the different people, who reſort hither for commercial or other purpoſes; every one is allowed to worſhip the great Author of his being without reſtraint, and according to the religion of his father, or in the way wherein he may have been initiated.

"The police of this extraordinary place is extolled, as ſurpaſſing any thing of the kind on this ſide of the Deſert; robberies and houſe-breaking are ſcarcely known; the peaceable inhabitants of the town each following his reſpective avocation, interfere with nothing but what concerns them. The government of the city is entruſted to a Diwan of twelve Alemma, or men learned in the Koran, and an umpire, who retain their appointments, which they receive from the King of Bambarra, three years. The power of the Alemma is great, and their falling into the maſs of citizens after the expiration of the above period, obliges them to act uprightly, as their good or bad adminiſtration of juſtice either acquits or condemns them after the expiration of their temporary power. The civil juriſprudence is directed by a Cadi, who decides all judicial proceedings according to the ſpirit of the Koran; he has twelve talbs of the law, or attornies, attending him, each of whom has a ſeparate department of juſtice to engage his daily attention." P. 252.

"* The perſon who was Cadi in 1800, was a principal trader at Mogodor, and ſon-in-law to the Governor of that place, who being unſucceſsful in his commercial affairs, croſſed the Deſert, and ſoon obtained the appointment of Cadi; he was a ſhrewd clever man, about 35 years old."

We

We have always been of opinion that Park acted injudiciously in travelling in his European dress. If he had remained at some place on the coast till he had obtained a certain proficiency in the various dialects of the African-Arabic, and then proceeded on his adventure, versed in the customs, and adopting the dress of the country, every thing might have been expected from his sagacity, perseverance, and fortitude.

The Appendix, on the Plague, is a curious paper, and communicates some interesting, and it may be presumed, valuable facts.

The work is likewise accompanied by thirteen engravings, of which the two maps, one representing the dominions of the Emperor of Marocco, and the other the tract of the caravan across the Schava, or Great Desert, to Timbuctoo, are entitled to particular commendation. Some of the plates also represent plants and insects, hitherto undescribed. We have again, however, to complain of the want of system and conformity in the publications of travels to the distant regions of Africa and Asia. There is apparent in this volume a remarkable deviation from what has hitherto been considered as the established orthography. Instead of Morocco we have Marocco; for Harem, Horem; and for Tombuctoo, Timbuctoo. We are aware of great difficulty in this matter; but it seems to us that adherence to the system laid down by Sir William Jones, in the volumes of Asiatic Researches, would prevent much confusion and perplexity.

With respect to the present work, by Mr. Jackson, we have no hesitation in pronouncing it a valuable accession to our knowledge on the subject of Africa; and we heartily wish, that other individuals, similarly circumstanced, may be induced by this author's example, to communicate the information unavoidably incident to long continued residence.

ART. VI. *Gertrude of Wyoming; a Pennsylvanian Tale; and other Poems. By Thomas Campbell, Author of the Pleasures of Hope, &c.* 4to. 134 p. 1l. 5s. Longman and Co. 1809.

WITH a satisfaction something analogous to that of a parent or preceptor, who sees his child or pupil fulfilling the

the hopes he had firſt conceived of him, do we mark the further progreſs of a poet, whoſe earlieſt appearance we hailed with commendation. We were among the firſt to give to that very animated poem, "the Pleaſures of Hope," the praiſes it deſerved*; and the voice of the public has long ago confirmed the ſuffrage we then gave. Mr. Campbell, in the mean time, has not been wholly ſilent, and ſome lyric effuſions of uncommon ſpirit and ſublimity have borne teſtimony to the genuine Inſpiration by which his mind is invigorated. Some of theſe are here reprinted, and the Ode on the Battle of Hohenlinden maintains a noble preeminence among them. The concluding ſtanza in particular, though ſeveral are fine, offers an uncommon ſpecimen of the power of giving a great reſult in very few words, and compreſſing almoſt an infinity of ideas into four lines. What ſhall we conceive of the effect of a great battle, beyond theſe few vigorous expreſſions?

"Few, few ſhall part, where many meet!
The ſnow ſhall be their winding-ſheet,
And every turf beneath their feet
Shall be a ſoldier's ſepulchre."

When we praiſed Mr. C. before, we did not praiſe him indiſcriminately. We ſhowed both why we approved, and why, in ſome paſſages, we did not; and we concluded with an earneſt exhortation to him by no means "to omit that ſtrict and ſevere criticiſm on himſelf, which alone could keep his genius within the limits of correct taſte." We have particular pleaſure in referring to this exhortation, becauſe we have reaſon to believe that it was received with attention. Mr. C. is one of the few poets in the preſent day who think it neceſſary to uſe this ſeverity towards their own compoſitions: and, as even virtues may be carried to exceſs, the preſent poem certainly exhibits ſome few paſſages, eſpecially in the introductory ſtanzas, in which the effects of too anxious labour appear, in a ſtiffneſs and even obſcurity of expreſſion. But when the poet becomes warmed with his ſubject theſe trifling imperfections vaniſh. The ſecond ſtanza offends remarkably in this way.

"It was beneath thy ſkies that, but to prune
His autumn fruits, or ſkim the light canoe,
Perchance along thy river calm at noon,
The happy ſhepherd ſwain had nought to do

* See Brit. Crit. Vol. xiv. p. 21—26.

From

From morn till evening's ſweeter paſtime grew,
Their timbrel, in the dance of foreſts brown
When lovely maidens prankt in flowret new."

It requires an effort of attention, more than ſuch a deſcription ought to require, to perceive that "but to prune," means, "except to prune," and that the connection of the conſtruction is, that "the ſwain *had nothing to do* but to prune," &c. Again, the reader muſt taſk his conſideration to diſcover that the *timbrel* ſtands, as the grammarians ſay, in appoſition with the preceding ſubſtantive, and is the very paſtime which grew in the evening: and after all, as we have no idea of *prank'd* except as a participle, we are at a loſs to complete the conſtruction of the laſt line cited. But it would be very ungracious in us ſtrongly to reprove a fault, which ſeems to have been in part induced by our advice; and, in truth, we have much more reaſon generally to exult in the vigour and harmony which reſult from it, than to lament in any degree the conſequences of it. We are perfectly convinced, that the permanency of fame obtained by any writer of genius, will be proportioned to the correctneſs of his ſtyle, and the care exerted before publication.

This poem is written in the ſtanza of Spenſer, a ſtanza in itſelf of very difficult conſtruction *; and worked up by Mr. C. to the higheſt poliſh and energy. On one occaſion only a lyrical paſſage is introduced, and with very admirable effect. The ſtory is American; and it retains in ſome degree the taint of thoſe political prejudices which we lamented in the "Pleaſures of Hope." The American revolt is, with Mr. C., an effort of true liberty, againſt oppreſſion; which, to our laſt hour, notwithſtanding its ſucceſs, we muſt ever conſider as the unnatural rebellion of a fondly-foſtered child againſt its indulgent parent. But, thinking this, we are very far from juſtifying the particular meaſure from which the incidents of this poem ariſe; and therefore the more regret that Mr. C. ſhould have choſen a ſubject adverſe to the fair fame of his country, inſtead of friendly to it. He has abſtained, it is true, from all harſh and pointed cenſure, and has in ſome parts finely expreſſed a love for England: yet, on the whole, the poem is American rather than Engliſh, and the very baſis of it ſtands upon republican prejudices. In a word, the whole cataſtrophe of it would have been prevented, as far as the principal characters are concerned, had

* Spenſer however did not invent it, but took it from a ſolitary inſtance in his maſter Chaucer.

the

the hero liſtened to the natural and virtuous counſel of returning to his only relations and connections in England.

In itſelf, however, the poem is abundantly fine. The tale is ſimple and impreſſive; and in conducting it the poet has carefully avoided all common-place topics, to dwell only upon thoſe which were new; in detailing which he has ſucceeded, we think, to the very height of his ambition. In this point of view, we can readily pardon even the degree of abruptneſs and obſcurity, which ariſes from his paſſing over entirely all the riſe and progreſs of affection between his principal characters. Two peculiarly intereſting young perſons, educated together, in more than Arcadian retirement, could not well fail to form a mutual attachment, and the incident may well be taken for granted. Even in touching upon it, with whatever delicacy or originality, the author muſt have anticipated, in ſome degree, and thereby weakened, the very beautiful and affecting recognition, which takes place on his hero's return. His propoſal of marriage is indeed ſomewhat too abrupt and unprepared; but in the reſt the reader eaſily acquieſces, from his mere knowledge of human nature. We cannot equally pardon the total ſilence of the poet, as to his hero's reception by his own relations in England. That it was amply generous we cannot but ſuppoſe, from his being enabled to travel, we know not why, except for pleaſure and information, over the chief part of the world; and if ſo, how ſhall we reſcue him from the charge of baſe ingratitude, in forſaking them totally, for a foreign love, and an adopted home, in a country where he had no natural connections. His very ſubſiſtence muſt have been derived, either from the bounty of his friends in England, or from the property which he inherited among them: yet friends, relations, property, and his country itſelf, he renounces at once and for ever, to ſupport what he falſely calls liberty, with people to whom he is properly an alien. This is, in our judgment, the great fault of the poem; which, nevertheleſs, is ſo written as to produce the ſtrongeſt effects upon the feelings of the reader, and to excite a juſt admiration of the ſkill and talents of the author.

The poem opens with a beautiful deſcription of the little village of Wyoming, on the Suſquehana, in Pennſylvania, the deſolation of which, by ſavages, forms the cataſtrophe of the tale. Here the author's heroine, Gertrude, is brought up from a child by her father, Albert; and here alſo Henry Waldegrave, a boy of Engliſh parents, ſaved from deſtruction by an Indian warrior, is educated under the care of Al-

bert, till of age to viſit his friends in England. The picture of the Oneyda chief who brings the boy to Albert is new, and finely drawn, and the character is ſuſtained with vigour to the end. He is thus introduced:

"And ſummer was the tide, and ſweet the hour,
When ſire and daughter ſaw, with fleet deſcent,
An Indian from his bark approach their bow'r
Of buſkin'd limb, and ſwarthy lineament;
The red wild feathers on his brow were blent,
And bracelets bound the arm that help'd to light
A boy, who ſeem'd, as he beſide him went,
Of Chriſtian veſture, and complexion bright,
Led by his duſky guide, like morning brought by night."
P. 13.

Proteſting againſt the quaint conceit in the laſt line, we admire the reſt of the ſtanza. The Indian explains how he ſaved the boy, after the deſtruction of a fort by the Hurons *, his father having been killed in the attack, and his mother dying ſoon after of grief and fatigue. This father and mother prove to have been the intimate friends of Albert; who of courſe receives the boy with tranſport, and foſters him with care. Here the Indian warrior is admirably characterized.

"He ſaid, and ſtrain'd unto his heart the boy,
Far differently the mute Oneyda took
His calumet of peace, and cup of joy;
As monumental bronze unchanged his look:
A ſoul that pity touch'd, but never ſhook:
Train'd from his tree-rock'd cradle to his bier
The fierce extremes of good and ill to brook,
Impaſſive, fearing but the ſhame of fear,
A ſtoic of the woods, a man without a tear.

"Yet deem not goodneſs on the ſavage ſtock
Of Outaliſſi's heart diſdain'd to grow;
As lives the oak unwither'd on the rock
By ſtorms above and barrenneſs below;
He ſcorn'd his own, who felt another's woe:
And ere the wolf-ſkin on his back he flung,
Or lac'd his mocaſins †, in act to go,
A ſong of parting to the boy he ſung,
Who ſlept on Albert's couch, nor heard his friendly tongue."
P. 21.

* The fort appears to be blown up, and it is not ſufficiently explained how the Hurons were capable of ſuch a mode of attack, or whether the exploſion was accidental.

† A ſort of buſkins.

We paſs over the circumſtances of the tale; the love of the two young perſons, their union, and their happineſs, moſt exquiſitely and feelingly deſcribed, to the dying ſpeech of Gertrude, which will ſufficiently ſtamp the merit of the poem. On the attack of Wyoming by the ſavages, the perſonages of the tale fly for refuge to a neighbouring fort, where they arrive apparently in ſafety, but at the moment of approach a volley of muſquetry from an ambuſhed enemy kills Albert at once, and gives a mortal wound to Gertrude, who falls on the boſom of her huſband.

" Weep not, O love, ſhe cries, to ſee me bleed,
Thee, Gertrude's ſad ſurvivor, thee alone
Heav'ns peace commiſerate; for ſcarce I heed
Theſe wounds;—yet thee to leave is death, is death indeed.

" Claſp me a little longer on the brink
Of fate! while I can feel thy dear careſs;
And when this heart hath ceas'd to beat—Oh! think,
And let it mitigate thy woe's exceſs,
That thou haſt been to me all tenderneſs,
And friend to more than human friendſhip juſt.
Oh! by that retroſpect of happineſs,
And by the hopes of an immortal truſt,
God ſhall aſſuage thy pangs, when I am laid in duſt.

" Go Henry, go not back, when I depart,
The ſcene thy burſting tears too deep will move,
Where my dear father took thee to his heart,
And Gertrude thought it ecſtacy to rove
With thee, as with an angel, through the grove
Of peace,—imagining her lot was caſt
In heav'n; for ours was not like earthly love,
And muſt this parting be our very laſt!
No, I ſhall love thee ſtill, when death itſelf is paſt.

" Half could I bear, methinks, to leave this earth,
And thee, more lov'd, than aught beneath the ſun,
If I had liv'd to ſmile but on the birth
Of one dear pledge;—but ſhall there then be none,
In future times,—no gentle little one,
To claſp thy neck, and look reſembling me!
Yet ſeems it, ev'n while life's laſt pulſes run,
A ſweetneſs in the cup of death to be,
Lord of my boſom's love! to die beholding thee!"

P. 65.

The poem cloſes with a noble War-Song from the Indian chief, in which the regular ſtanza of the poem is properly

changed to a bold ſtrain of lyric poetry. If we were to ſay that we are completely ſatisfied with the whole compoſition, as the beſt exertion of Mr. Campbell's powers, on which he is to ſtake his fame, we ſhould go beyond the truth of what we feel upon it; but without any heſitation we may pronounce that it is a fabric which none but a real poet could have raiſed, and which entitles the author to an eſtabliſhed rank among the beſt and moſt claſſical writers of the preſent day.

ART. VII. *The Modern Hiſtory of Hindoſtan: Vol. II. Part Final; containing the Hiſtory of India, and of the Eaſt-India Company, during the Seventeenth and Part of the Eighteenth Centuries.* 4to. 300 p. 1l. 1s. White. 1809.

TO the uſeful and laborious exertions of Mr. Maurice, now continued during a long ſeries of years, in the cauſe of religion and literature, we have, in the progreſs of our journal, borne ample and honourable teſtimony. We could have wiſhed to have ſeen thoſe exertions rewarded in a manner more proportionate to his zeal, his induſtry, and his expences, than, we fear, has been hitherto the caſe; for to authors printing their own works at the preſent high price of every material connected with the preſs, eſpecially in the elegant manner in which theſe hiſtorical volumes are edited, ſcarcely any adequate remuneration can be expected, even with the advantage of a rapid ſale, an advantage, we are informed, not poſſeſſed by this work, though its predominant merit is univerſally allowed. Surely the India Company, affluent as they are, and often profuſe in their benevolence towards undertakings of leſs general and permanent utility than the preſent, will not permit a man who has toiled nearly twenty years in their ſervice, and, in a great degree, under their patronage, to go finally unrewarded by ſome fixed annual ſalary that may ſoothe the cares of advanced life, and mitigate the ſeverity of infirmities, contracted by continued and intenſe application to ſtudies, connected with their deareſt intereſts, and thoſe of ſociety.

To the *cogent* reaſons above hinted at, Mr. M. apologetically refers in his preface, for the long delay that has taken place in publiſhing the part of his Hiſtory now under conſideration.

"The author has, at length, the honour to preſent the public with the concluding portion of his ſecond volume of the Hiſtory

of MODERN INDIA. That ſo conſiderable a period has elapſed ſince the firſt part appeared has not ariſen from neglect, but from that neceſſary prudence which reſtrains a man, *printing at his ſole coſt and hazard*, from engaging in a voluminous publication at a period when all the materials of printing are at ſo extravagant a price.

"Owing to the vaſt maſs and preſs of matter, accumulated during the two laſt centuries, and to the variety and importance of the ſubjects yet remaining to be diſcuſſed, he has found it utterly impoſſible to *conclude* the Hiſtory of India, and the India Company, which he alſo engaged to detail, in the preſent volume. It might indeed have been practicable, had he not gone ſo much at length into that of the Company; but as that portion of the work to an Engliſh reader muſt ever be the moſt intereſting, and as many publications have of late appeared, particularly the improved edition of Mr. Orme's Hiſtorical Fragments, highly elucidatory of their early Aſiatic concerns, it was thought that a more extended account of their affairs in that quarter of the world than was originally intended, could not fail of being acceptable both at home and in Aſia.

"In conſequence, that account, commencing with their very exiſtence as a commercial body in A. D. 1600, and brought down to the re-capture of Calcutta by Clive and Watſon in 1757, in a regular ſeries of hiſtorical events, engroſſes nearly half of this final ſection of the ſecond volume, and left only room for the inſertion of two complete reigns of Mogul emperors. They are, however, next to that of the great Akber, by far the moſt important of any of the reigns of thoſe princes, full of great and ſurpriſing incidents, ſuch as the records of no other nation on earth can exhibit. In every thing ſplendid and magnificent no monarch ever rivalled Shah Jehan; in ſanguinary atrocity and dark intrigue none ever ſurpaſſed Aurungzeb. The author has endeavoured to do full juſtice to their reſpective characters. The black details of blood and perfidy, that mark the cloſing day of this great empire and that renowned dynaſty, together with what remains to be recorded of Britiſh tranſactions in India down to the year 1800, will in a few months be preſented to the public in the form of an APPENDIX." Pref. p. 1.

The final chapter of the *firſt part* of the preſent volume contained the hiſtory of the PORTUGUESE and SPANISH invaſions of India, brought down to nearly the cloſe of the 16th century.

The gradual advances of the DUTCH, the ENGLISH, and the FRENCH, their ſucceſſors on that great theatre of the conteſt of rival nations, both in commerce and conqueſt, are detailed in the early pages of the portion of the work now preſented to the public. The accounts are, of neceſ-

fity, confined to the great events, the leading features, of their reſpective invaſions, for ſo they muſt be called, ſince their progreſs was every where marked with depredation, and ſtained with blood. Mr. M. indeed labours as much as poſſible to exonerate the Engliſh merchant from this *opprobrium;* but it is in vain to contend that rapine and violence were not leſs manifeſted in many of *their* early tranſactions with India, than in thoſe of their predeceſſors and opponents. The field is ſo vaſt, the events are ſo rapid, the intereſts ſo blended, that we ſcarcely know how, with juſtice to the author, to ſelect particular paſſages for the conſideration of our readers. We ſhall, therefore, content ourſelves with inſerting the heads of thoſe chapters in which theſe conteſts for the wealth and empire of India, during a century and an half, are diſcuſſed; referring the reader to the book itſelf for more extended and minute information. Mr. M. has, we think, judiciouſly, though with ſome violation of the chronological order of things, purſued this ſubject of the ſucceſſion of ſettlements and conqueſts of European nations in India, *ſeriatim*, from the firſt landing of the Portugueſe at Calicut, in A. D. 1498, down to the re-capture of Calcutta by the Engliſh, in A. D. 1757, in *five* chapters of conſiderable length, and by no means deficient in intereſt. To thoſe who may wiſh for a comprehenſive ſummary of affairs in that quarter of the world, with the advantage of reference, throughout, to authentic publications that go into more extenſive details, we preſume this portion of the hiſtory muſt be extremely acceptable, and of that hiſtory the following is the analyſis. The ſubſtance of the firſt chapter, containing the details of Portugueſe and Spaniſh tranſactions in India, have been noticed in a former Review.

"Book V. Chap. II.—The Inhabitants of the United Provinces eſtabliſh themſelves in the Eaſt Indies.—The firſt Voyage under Cornelius Houtman A. D. 1595.—The ſecond conſiderable one under James Van Neck.—The rival Companies united in A. D. 1602.—They exclude the Portugueze from the Spice Iſlands; gain a Settlement on Ceylon; found the magnificent City of Batavia.—The Engliſh ſucceed to the Dutch.—Their firſt Company eſtabliſhed by Charter in A. D. 1600.—Firſt Voyage to India by Lancaſter.—Second Voyage by Middleton.—Other Voyages and their Succeſs.—Best defeats the Portugueze Fleet at Surat.—Sir Thomas Roe ſent Ambaſſador to the Mogul Court, and obtains for the Company important Privileges.—Obſtinate Oppoſition of the Dutch.—Treaty of Peace concluded between that Nation and the Engliſh, but by the former immediately violated.—Their atrocious conduct at Banda and Amboyna.—

Amboyna.—Bombay granted to the Engliſh by Charles II.—Madras obtained, and ſettled.—Calcutta founded, and fortified.—A new Company eſtabliſhed by Charter A. D. 1702.—Hiſtory of the French Eaſt India Company.—Founded by the great Colbert in 1664.—Obtain Settlements at Surat, Maſulipatam, Chandernagore, Pondicherry.—Great Perplexities of the Company; but with their new Charter they emerge, and riſe to greater diſtinction than ever, p. 257.

"CHAP. III.—Power neceſſary to uphold Commerce in Deſpotic Eaſtern Countries.—The Engliſh at Calcutta oppreſſed by the Mogul Viceroy.—They ſend Ambaſſadors to Delhi, and obtain a Firmaun, or Royal Mandate, in their favour.—The conſequent Proſperity of that Settlement.—View of Affairs at Madras.—Summary of the Mogul Hiſtory, and that of Nizam al-Muluck, neceſſary to a right Comprehenſion of the Tranſactions in the Carnatic.—In the violent Conteſts for the Nabobſhip the Engliſh and French take different ſides—Auxiliaries firſt, but afterwards Principals.—To reſtore order, Nizam-al-Muluck marches into the Carnatic at the head of a vaſt Army.—Superſedes the reigning Dynaſty of Princes, and appoints his General, Abdallah, Nabob.—His ſudden death.—Anwar-odean appointed to ſucceed him.—M. Dupleix ſent out Governor General to India.—His daring and ambitious Character.—Madras beſieged and taken by the French.—Pondicherry beſieged by Admiral Boſcawen.—Madras reſtored at the Peace of Aix-la-Chapelle.—Anwar-odean ſlain in Battle.—The Cauſe of Chundaſaheb ſupported by the French; that of Mahommed Ali by the Engliſh.—Death of Nazir, and Murzafa, Jing.—Salabatjing made Soubah of the Deccan, p. 283.

"CHAP. IV.—The Engliſh, aſtoniſhed and alarmed at the ſucceſs of the French in the Carnatic, endeavour to counteract their ambitious projects.—They ſend aſſiſtance to the Nabob Mahommed Ali, beſieged at Tritchinopoly.—Captain Clive volunteers his ſervices, and, by ſurprize, takes Arcot, the Capital.—Maintains himſelf in it againſt very ſuperior Forces, and diſplays the dawn of his great military Genius.—Mahommed joined, in his diſtreſs, by the Regent of Myſore, the Rajah of Tanjore, and a body of Mahrattas.—Chundaſaheb driven to extremities, ſurrenders himſelf to the Tanjorine General, and is by him perfidiouſly put to death.—The Myſoreans and the Mahrattas lay claim to Tritchinopoly, as the ſtipulated price of their ſervices, and beſiege it.—Great length of the Siege and Sufferings of the Garriſon.—At length the Regent abruptly breaks up his Camp, and retires to Myſore; while Mahommed, under the Protection of his firm Allies, the Engliſh, eſtabliſhes himſelf in ſecurity at Arcot.—Authentic, but ſummary, Account of the Riſe and Progreſs of the Mahrattas.—Their vaſt Empire founded by Sevajee, a Soldier of Fortune, of the Tribe of Raj-

pouts, or native Hindoos.—Sambajee.—Sahoojee.—Aſtoniſhing extent of that Empire at the Death of Sahoojee.—The Ram Rajah—finally divided into two diſtinct Governments, that of Poonah, and that of Berar.—Account of the reſpective Sovereigns of theſe Governments.—Reflections on the Character and Manners of the Mahrattas, p. 311.

"CHAP. V.—Tranſactions in Bengal.—Jaffier Khan made Soubahdar of Bengal, Bahar, and Oriſſa; oppreſſes the Engliſh at Calcutta.—Succeeded in 1725 by Sujah Khan.—Promotion of Allaverdy, and his Tartar Brother, to the firſt Authority in the Government—they intrigue againſt the Nabob, who dies in 1739.—Succeeded by his ſon Suffraze Khan, a Monſter of Depravity—invaded and killed by Allaverdy, who uſurps the Supreme Power.—The Mahrattas, in 1742, in two vaſt bodies, make an Irruption into Bengal, and commit horrible Devaſtations.—Allaverdy contrives to ſow jealouſy between the two Commanders.—The Poonah Chief, bribed by two millions of Rupees, retires.—The Chief of Nagpour defeated and driven beyond the weſtern Limits.—The Court of Delhi confirms Allaverdy in the Soubabſhip, and he finally makes Peace with the Mahrattas.—Appoints his Succeſſor and dies.—The ſituation of the Engliſh under Allaverdy's Government.—Surajah Dowlah.—His character and bitter hatred of the Engliſh.—Makes War upon them.—Beſieges and takes Calcutta.—The Black Hole Diſaſter.—Arrival in Bengal of Clive and Watſon.—Calcutta retaken.—Battle of Plaſſey, 1757.—Meer Jaffier aſcends the Muſnud.—Death of Surajah Dowlah, p. 337."

Though from the crowded and eventful pages that record the hiſtory of the European ſettlers in India, it was difficult to make any ſatisfactory extract, yet the following account of that ſingular race of men, the MAHRATTAS, may not be diſpleaſing to our readers. Their character and manners, in many points ſo contradictory, afford a wide field for reflection, and exhibit deciſive evidence of ſome great convulſion having, in remote periods of the Indian empire, ſhaken the baſis of both its moral and political economy. A ſolution of the difficulty may probably be found in the perpetual conflict and colliſion of the great contending ſects of Brahma, of Veeſhnu, and of Buddha.

"The Mahrattas, whether conſidered as a nation or as individuals, conſtitute a peculiar phænomenon in the hiſtory of human ſociety. Superſtitiouſly addicted to the mild rites of the Brahmin religion; never eating of any thing that has life, and by their belief in the metempſychoſis, reſtrained from killing even the moſt noxious reptile that moleſts them, yet barbarouſly mutilating, and in their ſanguinary warfare putting to death thouſands

ſands of their fellow-creatures, and that often with aggravated tortures, they exhibit a contraſt of character wholly unparalleled. The engines of that torture which they are ſaid to carry with them to force confeſſion of concealed treaſure, are of a terrible deſcription. The iron chair in which, heated red hot, the offender is placed, and the envelope of the ſame metal alſo heated red hot to encircle his head, are among a few of them. Theſe are particularly mentioned by the miſſionaries who reſided in the Carnatic at the time of their grand irruption there in 1740, and, in fact, for one of them, Pere Madeira, after having been firſt ſeverely flogged, and expoſed ſeveral days naked to a vertical ſun, to make him diſcover hidden treaſure, that chair and that envelope were heated red hot; but by the interpoſition of one of the generals he was reſpited*. Their more lenient puniſhments are ſlitting the noſe, and cutting off the ears; but Bernier, who was an eye witneſs of their cruelties during the plunder of Surat in 1664, ſays, that to make the rich inhabitants diſcover their wealth, they were guilty of more horrid cruelties, cutting off the legs and arms of thoſe who were ſuſpected of ſecreting it†.

"If it were only againſt the Moors, the ferocious invaders of their country, the deſpoilers of the Hindoo temples, and the remorſeleſs murderers of the prieſts of Brahma, that theſe cruelties were directed, it would be leſs a ſubject of wonder, ſince Sevajee publicly announced himſelf the avenger of the Gods of Hindoſtan againſt the ſanguinary violators of their ſhrines, meaning Aurungzeb and the Moguls; but their rage is indiſcriminating, and Hindoos and Mahommedans are alike the victims of their unrelenting barbarities. How aſtoniſhing muſt this conduct appear to every reflecting mind! Scrupulous minutely to obſerve all the preſcribed duties of their caſt, with reſpect to diet and ablutions, even amidſt the tumult of war, and often to the obſtruction of the buſineſs of a campaign, yet practiſing every ſpecies of brutal inhumanity: how ſtrange the tranſition from the meekneſs of prayer to the rage of plunder; from ablution in the purifying wave that waſhes away ſin, to bathe in torrents of human blood. From all this pollution, however, the Brahmins, who ſhare in the plunder, have the effrontery to tell them they are purified by the ſacrifice of a buffalo, accompanied with many myſterious ceremonies, and with this wretched ſalvo their conſciences are appeaſed.

"Making war their ſole profeſſion, and letting themſelves out to the beſt bidder, they are to be found in all quarters, and are alternately engaged by all parties. It is dangerous, however, to employ them, for the offer of better terms generally induces them to change ſides, and, plunder being their grand

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* See Lettres édifiantes, tom. 13. p. 264.

† See his Memoir of the Mogul Empire, part 2d, p. 151.

object,

object, they often devastate the very country which they were hired to defend. Their principal strength lies in their numerous cavalry, which they cherish with the greatest care, and their horses, like themselves, being inured to privations and perpetually in exercise, are of a hardier nature, and more capable of bearing fatigue, than any brought into the field by the princes of India. Rapid in their movements, and unincumbered with baggage, they render themselves formidable to the Mogul armies, by harassing their rear, by ravaging the country, and by cutting off their supplies. They avoid as much as possible a general engagement, but when it takes place they combat with resolution; and in the use of the sabre are dreadfully dexterous. If however their arms are crowned with victory, their principal attention is instantly directed to plundering the camp of the vanquished, instead of pursuing them to extermination. Were they firmly united under one able commanding chief, as under Sevajee, they would be formidable indeed, and must soon be the sovereigns of Hindostan; but their government being feudal, divided among many chiefs, mostly at variance with each other, their power is weakened in proportion, and it is only from their devastations that Hindostan has to fear." P. 333.

The remainder of the volume is occupied with the reigns of the two Mogul emperors mentioned in the preface, and as they contain more interesting and important matter than most others, the empire under those reigns having arrived at its plenitude of power and glory, we shall devote another article to the consideration of what is most deserving notice in their varied and curious history. Having commenced our work with the "Indian Antiquities" of this author, and having traced his progress in this almost boundless field of enquiry, our best wishes and our best efforts shall not be wanting towards its successful termination,

(To be concluded in our next.)

ART. VIII. *An Attempt to prove the Truth of Christianity from the Wisdom displayed in its original Establishment, and from the History of false and corrupted Systems of Religion, in a Series of Discourses preached before the University of Oxford, in the Year* 1808, *at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury. By John Penrose, M. A. of Corpus Christi College, Oxford.* 8vo.

375 p. 8s. Cooke and Parker, Oxford; Rivingtons, London. 1808.

WE have often thought that the good intentions of the worthy founder of these Lectures would have been better accomplished by a different appointment of his preachers. We mean, however, merely in respect to the publication of the Lectures. The annual recurrence of them, though undoubtedly desirable in the University itself, is more than the public in general seem prepared for, and we are confident is rather injurious to the great cause, or rather to the object which the founder had in view. The name seems to recur too often, and the labours and exertions of the several individuals concerned become confounded. To those who are ignorant of the pretensions of the several preachers, the mere date of the Lectures is not sufficiently discriminative; the Bampton Lecture for 1808 and 1809, for instance, must, in the course of things, press so close upon each other, that it is scarcely possible, considering the multiplicity of new publications, and the want of popular attraction to which works of erudition are liable, that there should be time for sufficient notice and distinct approbation. Few of these Lectures, therefore, have ever reached a second edition, and yet, undoubtedly, many have deserved it. In fact, the whole collection must now form a valuable mass of theology, and yet from the continual interference of one with another, very many of them have sunk into a state of oblivion. Thirty copies of each must be upon the shelves of certain persons, but even there they must multiply too fast to obtain their due share of attention and consideration. In our department also, we have scarcely a fair opportunity of doing justice to the merits of the several preachers; it is seldom in our power to notice half of the publications which continually issue from the press. Many arrears, therefore, must be continually accumulating, and one stated annual demand upon us, is more than it is always in our power to attend to. This also must contribute to embarrass matters. We could suggest some expedients for remedying the ill effects we have thus alluded to, but shall reserve them for another opportunity. One thing, however, we shall venture to hint, namely, that should the establishment of parochial libraries ever take place, to the extent that has lately been proposed, a complete set of the Bampton Lectures, as well as those that have been preached under the institutions of Mr. Boyle, Lady Moyer, and Bishop Warburton, would undoubtedly deserve to be included.

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The present learned lecturer, in his Dedication to the Archbishop of Canterbury, professes to have taken the idea of his Lecture from that of 1784, by the celebrated Professor White, whose able and eloquent comparison of Christianity and Mohammedanism, may justly be regarded as a striking elucidation (though a partial one) of the distinction between truth and imposture, between the several productions of wisdom and craft. Mr. Penrose has entered more generally into this comparison, with the avowed intention of not taking into account the miraculous supports of the Gospel. The latter having been disputed and denied by infidels, and the propagation of Christianity referred to human means, he judged it expedient to show, that even independent of miracles, Christianity has prevailed and established itself in such a manner as to distinguish it totally from all false systems and impostures. He proves, that the latter, besides having evidently some temporary purpose in view, have constantly been found to contain the seeds of their own destruction; whereas Christianity, from the very first, not only slighted all present and temporary ends, but has been proved to contain in it the sure seeds of its own preservation and success: being evidently the work of divine wisdom, and not of any worldly design, artifice, or policy. This subject is fully opened in the first discourse. In the second, Mr. P. particularly considers the conduct pursued by the teachers of false religions, and by the pretenders to the characters of the Messiah. He treats of the origin of idolatry, and its progress among the most celebrated people of antiquity, the Persians, Egyptians, Grecians and Romans, and ably shows, that had our Saviour been an impostor he would also assuredly have acquiesced more or less in the received idolatries. Even Zoroaster, though otherwise by far the most likely of all men to have established a purer system, failed in this particular. Upon the subject of compliances, however, and accommodations, Mr. Penrose is aware that he may be thought to have brought himself into the dilemma, that Christianity itself, but more particularly Judaism, with which it is intimately connected, cannot be entirely vindicated from a spirit of this sort. His third Discourse therefore is applied to the clearing up of this important point; and we must confess, that the learned author seems to us to have done it admirably. After showing that religion being intended, not for perfect beings, but for weak and fallible men, must therefore, as the work of a wise God, be suited to human imperfection, he considers at large the nature of the Jewish institutions, and reasons with great force on the probable necessity

neceſſity of ſuch a ritual, not merely as a mode of worſhip, but as a means of inſtruction. From this part we cannot refrain from producing the following extract:

"Should theſe conſiderations appear inſufficient to reconcile the apparent imperfection of the Jewiſh ceremonial with the purity of its divine author, it may be reflected farther, that living in an age in which the art of reaſoning is better underſtood, and exerciſed more accurately, we are not competent, from reflection on the ſtructure of our own minds, to determine the propriety of any adaptation to the minds and motives of a people leſs cultivated than ourſelves. We are incompetent judges, likewiſe, of the very meaning of the ceremonies which we queſtion. They were intended probably in many caſes, in which they are the leaſt eaſy to be explained, not ſo much for offices of worſhip, as for a method of inſtruction *. Much geſticulation is always to be obſerved among people who poſſeſs not a copious language, and is neceſſary, perhaps, to determine the meaning of ſuch words as bear numerous ſignifications. At the period of the Moſaic diſpenſation, written language was doubtleſs in its infancy: the language which was ſpoken, muſt, conſequently, have been imperfect, as we know indeed to have been the caſe with the more ancient dialects of the Eaſt †. What may be denominated the language of action, muſt therefore have borne a conſiderable ſhare in the general converſe of mankind, particularly in thoſe warmer climates, where the manners, as well as the feelings, are more impaſſioned than they who have no intercourſe but with the inhabitants of Northern Europe, can eaſily conceive. Even at this comparatively late period in the hiſtory of man; even ſince the powers of language have been ſo far developed, that there is ſcarcely any meaning which the underſtanding can apprehend, but what oral expreſſion may communicate, or written characters denote; even now the language of action is often uſed, and eaſily underſtood. To the Jews there may have been an eſpecial propriety and meaning in propoſing a viſible religion. Their habits had probably enabled them to apprehend the meaning intended to be conveyed by ritual ordinances, with an accuracy and quickneſs which we cannot poſſibly poſſeſs. The eye is in itſelf a medium of knowledge not leſs unexceptionable than the ear; and the types ſet before the Jews, not as objects of adoration, but as means of knowlege, may have been as little liable to miſconſtruction as the audible recitation of the decalogue. The language of ceremonies may have had no remote affinity to

* Lettres de Quelques Juifs, P. III. l. vi. §. 1.

† Powell's IXth Diſc. Hey's Lectures, vol. i. p. 16, 17. ibid. 80. Warburton's D. Leg. book iv. §. 4. Works, vol. ii. P. 405, &c. and book ix. Works, vol. iii. p. 659.

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the language of hieroglyphics. The Egyptian education of the Jews may have facilitated their knowledge of its import, while that import, however it was expreſſed, might oppoſe the idolatry of Egypt.

"Inſtances might be produced in which a certain meaning, that may eaſily be enunciated in words, was doubtleſs intended to be conveyed by this typical or ceremonial language. The ablutions of the Moſaic law were indicative of the command to obſerve inward purity; and muſt have communicated this meaning to the apprehenſion of the Jews at the period of its delivery, with a more lively connection between the type and the thing ſignified, than we ſhould recogniſe at preſent, were not the ſame ſymbol rendered familiar to us by the ſimilar Chriſtian inſtitution of baptiſm. The white veſtments of the prieſts were interpreted to denote that ſpotleſs ſincerity with which the worſhipper ſhould approach the temple of God. The burning of incenſe was to the Jews, no doubt, the immediate ſymbol of acceptable prayer."

The learned author has much more to the ſame purpoſe, which it would exceed our limits to tranſcribe. The whole is thus ſummed up, p. 74.

"The ceremonial therefore of the Moſaic law, is not juſtly liable to the ſlighteſt imputation of idolatry. It may have been comparatively imperfect, yet ſtill worthy of the Deity: it may be partially inexplicable, yet wiſely adapted to the circumſtances of the Jews; intended to reſiſt the cuſtoms or to oppoſe the doctrines of idolatry by language or by rites, expreſſive of the unity of God; and like all religion, addreſſed to popular underſtandings."

Chriſtianity is next vindicated from ſimilar charges, and proved to be as entirely free from all imputation of idolatrous compliances; it is demonſtrated (to uſe Mr. P.'s own words) that

"While it is characteriſtic of the authors of falſe religions to ſacrifice for temporary intereſts the means of laſting ſucceſs, the religion of Chriſt is diſtinguiſhed by unexceptionable wiſdom. That its adaptation to the nature and motives of mankind is in no inſtance violated by that ſelfiſh craft, which, though uſeful for a time, is always ultimately prejudicial." P. 87.

Having thus eſtabliſhed his criterion, Mr. P. proceeds, in Sermon IV. to treat of the *corruptions* of Chriſtianity; ſhowing, by many ſtriking remarks and hiſtorical references, that ſuch corruptions have obtained in direct contradiction to the pure and perfect ſpirit of Chriſtianity; and have therefore

therefore tended in fact to impede its progress. After acknowledging that these corruptions originated in mistaken and indiscreet compliances on the part of some of the ancient fathers, the learned author enters into a curious critical history of the papal abuses; and in the IVth, Vth, and VIth Discourses, considers at length the excesses of the Romish idolatry, the rise and progress of the regular clergy, and the most celebrated orders, such as the Benedictines, Mendicants, &c.; but, above all, the Jesuits, whose abominable casuistry and subtle policy, he most ably exposes; contrasting it occasionally with the heavenly-mindedness and purity of conduct displayed throughout by the great founder of Christianity. The general character and views of Loyola, his associates and followers, is well expressed in the following brief reflection,

"Policy and enthusiasm have been joined in every signal imposition on mankind. Those schemes probably bid fairest for success, where the cool head has devised the plan, which the warm heart is impelled to execute. Either may indeed precede the other; but though the torrent of enthusiasm be violent, it is exhausted uselessly, unless wisdom directs its course; and the most ingenious schemes of policy will languish in the detail, unless they be passionately espoused. Both these principles of action were united in the establishment of the Jesuits: enthusiasm was guided by policy, and policy was aided by enthusiasm." P. 118.

The character and conduct of our Saviour are admirably delineated in the conclusion of Sermon V. It would exceed our limits to transcribe the whole, and it would be doing an injustice to the representation to take it to pieces. It reminds us certainly of the conclusion of Dr. White's Vth Discourse; and of what perhaps was the model of that, the beautiful termination of Sherlock's IXth Sermon, edit. 1754.

In the VIIth Discourse, Mr. Penrose, treating of the universality of the religion of Christ, considers the missions of the Jesuits to the East; in which he justly blames, and very sensibly laments, the rash compliances of the missionaries in Japan, China, Hindostan, &c.; and is not willing to admit their system of proselytism to be any real propagation of Christianity. So far from boasting of such conversions, he would rather they should not have taken place; and it is indeed but too true, that those whom they pretended to have converted, might rather have boasted of having converted them; so indiscreet were their concessions, and so inconsistent

conſiſtent with the true ſpirit of our moſt holy religion. Ambition and policy however were, it is to be feared, quite as much, if not more, in their view, than the furtherance of religion.

It is certainly very melancholy, but it ſtrikes us with great force, upon a reference to thoſe hiſtorical records which Mr. P. cites, that in all likelihood nothing has more impeded the propagation, or rather the cordial reception of Chriſtianity, than the conduct and abuſes of Chriſtians themſelves, or at leaſt of ſuch as have pretended to that title. Popery, whenever it has been offered to, or preſſed upon the world, as pure and genuine Chriſtianity, has undoubtedly done more injury to the cauſe, than all the attacks of ſcepticiſm and infidelity, or the impediments of Pagan ſuperſtition. It has had the very effect of degrading Chriſtianity, and reducing it to a level with thoſe falſe ſyſtems, and baſe impoſitions, which have palpably been made ſubſervient to all the purpoſes of human pride, and worldly policy.

From the Eaſt, Mr. P., in his eighth Diſcourſe, turns his views to the Weſtern Continent, to examine at length the eſtabliſhment and government of the Jeſuits at Paraguay, in which he clearly ſhows, that though they made every outward profeſſion of ſimplicity and diſintereſtedneſs, their conduct was by no means conſiſtent with theſe pretences.

We now come to the concluding Diſcourſe, in which Mr. Penroſe recapitulates the ſum of his arguments, by which he would infer the truth of Chriſtianity from the diſtinction between crafty and wiſe policy, between particular and general expediency. He compares alſo in this Sermon the decline of the Papal and Jeſuitical power, with the continued ſecurity and real progreſs of Chriſtianity: in which of courſe he dwells on the overthrow and expulſion of the Jeſuits, and the more recent events that have befallen the Court of Rome, and the Head of the Papal Government. The real and actual progreſs of Chriſtianity, in the mean time, is inferred from many circumſtances very noticeable and prominent in the preſent day.

"For," ſays Mr. P., "whatever may be the extent to which it is now profeſſed, we cannot heſitate to aſſert, that at no preceding period has the critical knowledge of its import been ſo widely or ſo accurately diffuſed, as in the preſent age. The ſoundneſs of Biblical interpretation, and of the arguments propoſed in defence of our religion, has gradually increaſed from the era of the revival of letters to the preſent time."—"The ſimplicity of the Chriſtian doctrines has been vindicated from ſuperſtition:

perſtition: the zealots of prejudice are diminiſhed in number, and if freedom of diſcuſſion may be ſuppoſed on one hand to have multiplied the ranks of infidelity; on the other hand, we may aſſert a far greater increaſe of thoſe who believe upon rational and ſincere conviction. If ſuch be the circumſtances of our religion, we ought, undoubtedly, to conſider it as attended with the moſt ſignal ſucceſs; with ſuch ſucceſs, as always muſt be the principal object of a wiſe contriver, looking rather to general than to particular conſequences. The hopes of deluſion are uniformly reſted on popular ignorance and ſuperſtition. The deluſion ceaſes, when it is expoſed to the animadverſion and effect of cool and critical inquiry. It is then diſſipated by either an immediate or gradual deſtruction. Such is the policy and ſuch the end of craft. It is the policy of wiſdom, on the other hand, firſt to ſecure a real and a ſure foundation; to avert not only the dangers which may impend from without, but alſo thoſe cauſes of unſeen decay which may deſtroy more fatally from within. This is the example ſet before us by the Author of Chriſtianity, who, in the firſt eſtabliſhment of his Church, built it upon a rock. No imputation of falſehood, and none of error, is conſiſtent with the circumſtances of its origin: and in this origin we alſo ſee the promiſe and the means of its future greatneſs. We ſee that holy Church, unſhaken by the erection or the fall of thoſe frail and tottering ſtructures, which alien hands have attempted to rear beſide it, advance in increaſing magnitude, under the effect of the ſame wiſdom by which it was eſtabliſhed at the beginning. We ſee, that as the corner-ſtone was laid in truth, ſo in truth alone will its walls and towers be elevated. The ſuperſtructure will be firm, becauſe the foundations are ſolid."

There is an Appendix of learned and curious references, illuſtrative of the ſeveral topics diſcuſſed, which evince much reading, and a laborious inveſtigation of the ſubject. To the whole of the nine Diſcourſes the ſame text is prefixed; a more appropriate one indeed could not well have been choſen. "My kingdom is not of this world," John xviii. 36. In general the ſtyle is good, though ſome paſſages might certainly have been rendered more perſpicuous, which at preſent appear unneceſſarily laboured and obſcure.

ART. IX. *Novum Teſtamentum Græcè. Lectiones variantes, Grieſbachii judicio, iis quas Textus receptus exhibit, anteponendas vel æquiparandas, adjecit Joſephus White, S. T. P. Ædis Chriſti Canonicus, Linguarum Heb. et Arab. in Acad. Oxon. Profeſſor.* 2 Tom. Cr. 8vo. 16s. è Typographeo Clarendoniano. Oxon, Cooke, &c.; London, Mackinlay. 1808.

AS a handſome perſon is ſaid to be a ſilent recommendation, ſo the extreme neatneſs and beauty of this edition of the New Teſtament are calculated at once to beſpeak attention and partiality. The type appears to be the ſame with that of Dr. White's Diateſſaron, which was remarkable for elegance, but the ink is evidently better, which of courſe improves the appearance of the book. What it offers of original advantage is the ready and intelligible view, firſt, of all the texts which in Grieſbach's opinion ought either certainly or probably to be removed from the received text; ſecondly, of thoſe various readings which the ſame editor judged either preferable or equal to thoſe of the received text; thirdly, of thoſe additions which, on the authority of MSS. Grieſbach conſiders as fit to be admitted into the text. An intermediate advantage, to be derived from an edition thus marked, is pointed out by the learned Editor at the concluſion of his ſhort preface; namely, that it may thus be ſeen at once by every one how very little, after all the labours of learned men, and the collation of ſo many manuſcripts and verſions, is liable to juſt objection in the received text.

"His animadverſis, pro ſe quiſque facile perſpiciet, quantulum ſit in textu recepto, poſt tot Codicum ac Verſionum Collationem, quod ulla ex parte meritò reprehendi poſſit."

The received text, it ſhould be obſerved, is that which appears in the editions of Elzevir, Leuſden, &c. and which even Wetſtein and Grieſbach have adopted as the foundation of their editions. It is pleaſing to ſee even the relaxations of a learned life thus dedicated to public utility, and the extenſion of ſacred learning. With the ſame laudable propenſity, Dr. White is employing himſelf upon a ſtill humbler exerciſe of inſtruction; the printing what he calls a Synopſis of Grieſbach's Criticiſm. This is intended to be no more than an explanation, in words at length, of thoſe illuſtrations with which Grieſbach has filled his margin, by means of arbitrary

vary marks, explained in his preface. This ſpecies of ſhort-hand, leſt any one through indolence ſhould paſs over, or through want of apprehenſion ſhould miſtake, Dr. White is condeſcending to explain, in order to give all poſſible effect and circulation to the labours of his German friend.

It becomes us, however, to do, what Dr. White would doubtleſs do if he expatiated at all, to warn young ſtudents againſt the propenſity of Grieſbach to prefer the leſs orthodox readings, where there is any controverſy. Thus in 1 Tim. iii. 16. he puts ὃς in the margin, inſtead of Θεὸς, as preferable, or at leaſt equal, to that received reading. But ὃς makes abſolute nonſenſe of the text, and is merely the ſubterfuge of Socinians, to avoid the conſequences of Θεὸς. We well know how much Grieſbach has ſaid on it, both in his margins, and in his Symbolæ Criticæ; but twice as much could not reconcile ſo abſurd a reading; on which it may be uſeful to ſtate the oppoſite teſtimony of Matthæi reſpecting the Moſcow manuſcripts.

"Bona fide teſtor, me, in omnibus Codicibus Moſquenſibus Græcis, ἀναμφιβόλως καὶ ἀναμφισβήτως reperiſſe, μυστήριον, Θεὸς ἐφανερώθη." Præf. p. xli.

After many proofs in favour of that reading, he concludes by ſaying,

"Quid ſi ergo lectio Θεὸς, et codicum ab aliis examinatorum multitudine et auctoritate nititur, et eam *omnes à me nunc primum collati Codices Moſquenſes habent*, et interpretes diſertè ejus ad hunc locum mentionem faciunt; et patres nobiliſſimi, in his Theodorus, Chryſoſtomus, et Cyrillus laudant, hujuſque locus publicâ auctoritate Alexii Comneni, per Euthymium Zigabenum, ætatis ſuæ virum longe doctiſſimum, contra Neſtorios relatus eſt in Panopliam, reliquas vero lectiones pauciſſimi, ac fortaſſe duo tantùm (v. Mill. ad h. l.) Codices habent, nec συναφειὰ contextus, nec ſententia, nec ratio grammatica admittere poteſt, deſinant tandem contrariæ ſententiæ propugnatores tam impudenter homines credulos ac parum providos ludificari." Præf. p. xlvi.

So ſtrong a teſtimony may ſurely be allowed to counterbalance the opinion, whether prejudiced or not, of Grieſbach. With reſpect to the much controverted text, 1 John ch. v. ver. 7. it is here of neceſſity marked as probably to be rejected. At the ſame time, we are not without ſuſpicion, that the controverſy is not yet completely cloſed; eſpecially if it ſhould happen that ſtill older MSS. ſhould yet be found than thoſe on which we are now obliged to rely. This idea is much confirmed by the arguments of a learned correſpondent of

Matthæi, ſubjoined to that preface to the Catholic Epiſtles which we have quoted above.

With reſpect to Dr. White's edition, it is in all reſpects a valuable as well as a beautiful book, and we have no doubt that it will be eagerly bought up as ſoon as its merits ſhall be known. It is altogether without notes.

ART. X. *The Hiſtory and Antiquities of Cleveland, in the North Riding of the County of York, comprehending an hiſtorical and deſcriptive View of the ancient and preſent State of each Pariſh within the Wapontake of Langbargh; the Soil, Produce, and natural Curioſities; with the Origin and Genealogy of the principal Families within the Diſtrict. By the Rev. John Graves.* Quarto. pp. 486. with an Appendix. 1l. 11s. 6d.; Royal Paper, with Proof Impreſſions of the Plates, 2l. 2s. London, Vernor, Hood, and Sharpe; Stockton-upon-Tees, Chriſtopher and Jennett. 1808.

WE have had frequent occaſion to notice the great utility and advantages to be derived from topographical publications, and the various requiſites neceſſary to ſecure them the patronage of the public. How far the preſent author has diſcharged the arduous taſk of a judicious topographer, and whether he has ſelected and arranged his materials in ſuch a manner as to give an adequate effect to the general deſign, will in ſome degree appear from the following analyſis of the volume now before us. It opens with an introduction at ſome length, in which, though there is not much that is new or original, we find ſuch hiſtorical circumſtances recounted as tend to throw conſiderable light on the ancient ſtate of the diſtrict. The ſituation, boundary, and extent of Cleveland are particularly defined; and the etymology of the name, which, according to Camden, is derived from its ſituation by the ſide of high rocks and precipices called *Cliffs*, or *Cleeves*, is, by the preſent author, who adopts the opinion of Baxter and others, ſuppoſed to be "not *Cliff*, but *Clay*, as deſcriptive of its ſoil."

After ſome brief remarks on the climate, ſoil, and general appearance of the diſtrict, the author proceeds to ſtate the population and general character of its inhabitants; and concludes the introductory part of the volume with ſome account of the *Wapontake of Langbargh*, and a table of deſcents, which gives a clear idea of the ſucceſſion of the Lords

Lords of the ſaid Wapontake, who, by virtue of the original grant from King John, are entitled to the execution and return of all warrants, writs, and precepts, iſſuing againſt defendants reſiding within the liberty; with court-leet, view of frank pledge, and divers other privileges.

The materials which the author has, with much diligence and induſtry, been able to collect for the hiſtorical and topographical deſcription of the ſeveral pariſhes within the diſtrict, are arranged on a perſpicuous and well-digeſted plan, commencing in general with the etymology of the name, in which his conjectures are always ingenious and frequently concluſive. The ſituation, boundary, and extent of each pariſh are alſo particularly ſtated. The Domeſday ſurvey of the ſeveral manors is next given; and in the notes to his account of the Lords thereof are ſubjoined extracts from the Inquiſitions *poſt Mortem*, &c. and particularly from the valuable record of *Kirkby's Inqueſt*, taken 13 Edward I. in which the names of the ancient proprietors of the ſeveral townſhips, and of thoſe under whom they are held, the quantities of land, and the rents payable for them, are particularly mentioned.

In the parochial details, which are interperſed with remarkable and intereſting incidents, and many valuable pedigrees of the principal families, the author gives a minute account of the monaſtic remains, ancient caſtles, manſion houſes, with the foundation, dedication, and revenues of the ſeveral churches and chapels, with the patrons, liſts of incumbents, monumental inſcriptions, and other particulars of undoubted authenticity, concluding in general with a ſtatement of the population, the ſoil, produce, and general appearance of each pariſh.

As a ſpecimen of the work we ſubjoin the following deſcription of Mount-Grace Priory, which is accompanied with a beautifully engraved view of the venerable remains of that monaſtery.

"This was a Carthuſian priory, dedicated to the Bleſſed Virgin Mary and St. Nicholas, and founded (21 Rich. II.) by Thomas de Holland, Duke of Surrey, Earl of Kent, and Lord Wake, who endowed it with his manor of *Bordelby*, (near Cleveland) which he willed ſhould, for the future, be called *the Houſe of Mount-Grace of Ingleby*; and by the aſſent of the prior of the grand Carthuſians, made *Robert de Tredway* the firſt prior; to whom and his ſucceſſors, &c. he granted and confirmed in pure alms his ſaid manor of *Bordelby*, to be an habitation for the ſaid prior and monks, and their ſucceſſors; for them eſpecially to recommend in their maſſes, prayers, and divine ſervices, the good eſtates of King Richard II. and Queen Iſabella his conſort;

ſort; and of himſelf, the ſaid Thomas Duke of Surrey, and Joan his wife, &c. &c.

"In the 22 Richard II. at the ſpecial inſtance of the ſame Thomas Duke of Surrey, the King granted to Edmund, prior of the Houſe of Mount-Grace, and the monks thereof and their ſucceſſors, the lands and poſſeſſions of the religious at *Hinkley* in the county of Leiceſter, of *Wharham* in Dorſetſhire, and of *Careſbrooke* in Southamptonſhire, three alien priories belonging to the abbey of St. Mary *in Lyra* (in Normandy) to hold the ſame as long as the war between England and France ſhould continue. But he dying ſoon after in arms againſt King Henry IV. before all the buildings were finiſhed, the work was at a ſtand, and the right of the monks to their poſſeſſions was queſtioned, till King Henry VI. about the year 1440, confirmed in parliament all the Duke's grants to them. The buildings, after this, were ſoon completed, and the monaſtery flouriſhed till the general diſſolution, when the revenues were valued at 382l. 5s. 11d. *per ann.* according to Speed, and at 323l. 2s. 10d. as reported by Dugdale.

"The ſurrender of this priory was inrolled on the 18th of December (31 Henry VIII.) and the ſcite was granted (32 Hen. VIII.) to James Strangwaies, Knt. to hold the ſame of the King *in capite* by military ſervice. From the Strangwaies it deſcended to the Laſcelles, and was ſold, by the late Rob. Laſcelles, to the Mauleverers, the preſent proprietors.

"The ſecluded ſituation and romantic gloom of this monaſtery ſeem to have been particularly adapted to the auſterities of the rigid order of *Carthuſians* placed here, and of which there were only nine houſes in England. The vale in which theſe venerable remains are ſituated is ſhut on the ſouth-eaſt by a lofty hill cloathed with wood, which adds a ſolemn grandeur to the ſcene; and the ruins of the monaſtery, though at no great diſtance from the road, being ſheltered from public view, '*emboſom'd high in tufted trees*,' eſcape the general notice of ſtrangers.

We approached the buildings on the weſt by a narrow lane leading from the main road, and entered by a Gothic gateway into the quadrangle of the monaſtery, the outer walls of which incloſe about three acres of ground, and are ſtill ſtanding, fantaſtically covered with ivy, which has acquired ſuch a degree of ſtrength and beauty as to realize the obſervation of the poet;

> "Whoſe ragged walls with ivy creeps,
> And with her arms from falling keeps;
> So both a ſafety from the wind
> In mutual dependence find."

"A part of the buildings on the weſt, near the gateway, has been converted into a farm-houſe, of a caſtellated form, with ſpacious apartments, which appear to have been cotemporary with the

the priory. This, it has been conjectured by ſome viſitors, was the prior's lodging; but from its vicinity to the kitchen offices ſtill remaining, we are induced to think it was probably occupied by the ſecular ſervants of the monaſtery. Over the door is the date (1654) which points out the time of the repairs, with the initials (J. L.) of the name of one of the family of *Laſcelles*, who were then proprietors.

"The church, which ſtood on the north ſide of the firſt court, and is now in ruins, was in the form of a croſs, with a tower, which is ſtill perfect, riſing in the centre, ſupported by four light Gothic arches. Beſides the eaſtern window, which, as well as the walls of the chancel, is now levelled with the ground, the church was lighted on the weſt, north, and ſouth, by mullioned windows under pointed arches. The principal entrance was on the weſt, by a door under a pointed arch; and from the nave on the north was an arched door-way, for the admittance of the religious from the cloiſters: the entrance into the chancel was through the arches ſupporting the tower. The veſtry-room appears to have been on the north ſide of the chancel, which, like every other part of the building, is now entirely roofleſs.

"The ſecond, or inner court, is ſurrounded by double walls, and contained the cells of theſe ſolitary monks; the doors of which, though now walled up, may be diſtinctly traced, there being four on the eaſt, five on the weſt, and five on the north. On the ſide of each door there is a ſmall zig-zag opening in the wall, to communicate with the apartments, and ſo contrived that victuals, &c. might be conveyed into the cell without the perſon being ſeen. Around this court, which meaſures 80 paces from north to ſouth, and 73 paces from eaſt to weſt, there appears to have been a ſhade or covering to ſhelter the religious in their proceſſions; and in the weſt wall, under an arched receſs, is the *piſcina* or ciſtern, where a pump ſeems to have been fixed, and reſembles one in a vaulted veſtry at York Minſter: this was probably for the prieſts to waſh in before the performance of divine ſervices.

"From the north-eaſt corner of this court there is a ſmall ſtream of clear water, which, at preſent, runs in an open channel till it reaches the centre of the court, from whence it is arched over, and conveyed beneath the buildings, till it comes in front of the farm-houſe, where it breaks out, and terminates in a fine flowing well.

"On the ſouth of the firſt court or quadrangle the faint veſtiges of many buildings appear, which we are led to conjecture might have been the barns, kilns, and other out-offices, that once ſupplied the monaſtery.

"Such are the moſt prominent features of this venerable ruin; every part of which, even the looſe fragments that lie ſcattered around, are luxuriantly covered with ivy, and conſpire with the

ſurrounding ſcenery to impreſs the mind with that calm compoſure and pleaſing melancholy, which ariſes from viſiting the ſacred ruins of time." P. 134.

Among the biographical notices in this volume, which we regret are not more numerous, we find a ſhort account of Biſhop Walton, author of the *Polyglott Bible*, extracted chiefly from *Wood's Athenæ Oxon.* with ſome appropriate preliminary obſervations. There is alſo a well-written memoir of the celebrated Capt. Cook, a native of Cleveland, where he received the firſt rudiments of his education, and ſpent the early part of his life. It will be hardly neceſſary to obſerve, that for moſt of the facts relating to that extraordinary man the author is indebted to Dr. Kippis's Life of him, which has ſince been copied into the Biographia Britannica, and alſo into the Encyclopædia Britannica. The memoir, however, contains ſome anecdotes of Cook, which we do not remember to have before ſeen; a ſmall portion is copied from Kippis; but none ſo palpably as to draw down our cenſure for want of originality. The author's chief labour has been to compreſs and condenſe; and we heſitate not to ſay, that he has crowded into his narrative as many intereſting circumſtances as in ſo brief a ſketch could poſſibly be expected.

The Appendix contains ſome curious articles which had been omitted, and others that were ſupplied after the account of the places to which they refer had been printed off; together with tables of population, &c. and a catalogue of Cleveland animals. In an advertiſement prefixed to the work, the author very properly acknowledges his obligations to thoſe gentlemen who have contributed materials to, and otherwiſe occaſionally aſſiſted in, the undertaking; but we are ſorry to find him complain (particularly in a note at p. 153,) that after repeated, and the moſt ſolicitous application for the neceſſary local information, "his efforts were in ſome inſtances treated only with contumely or ſilent neglect."

From the foregoing ſummary of the contents our readers may form ſome idea of the merits of the preſent publication, which we have peruſed with ſatisfaction, and conſider as a valuable addition to our national topography. The volume is embelliſhed with an accurate map of the diſtrict, a beautifully engraved vignette title-page, and nine elegant engravings, which add greatly to the ornament, and enhance the value of the work. We ſhould wiſh to ſee the hiſtory of other diſtricts of this extenſive county illuſtrated upon the ſame or a ſimilar plan.

ART.

ART. XI. *Thoughts on Prophecy, particularly as connected with the preſent Times; ſupported by Hiſtory. By G. R. Hioan.* 8vo. pp. 294. 7s. Longman, &c. 1808.

AMONG the many interpreters of ancient Prophecy which the preſent eventful and moſt extraordinary times have produced, Mr. Hioan certainly deſerves great praiſe for his modeſty, and the caution with which he advances his particular ſentiments. To juſtify his undertaking he well obſerves, that—

"Mere interpretations of any prophecy, however contradictory to former ones, or however refuted by ſubſequent events, can certainly not affect the prophecy itſelf, nor invalidate the divine authority of the Scriptures; and that at all events, if he, as well as others ſhould be wrong, a few years only muſt prove him to be ſo, and that therefore his work cannot tend to any laſting error."

The ground Mr. H. takes is this, that by the "*little horn*" in Daniel (ch. viii) was certainly meant Antiochus Epiphanes, as "St. Jerom, and moſt of the ancient Fathers, as well as modern divines and commentators," (to uſe Biſhop Newton's own words who diſputed the explication) have concluded; and that, as has alſo been pretty generally admitted, Antiochus Epiphanes was a type of Antichriſt. He then proceeds to ſhow that the term "Antichriſt" need not be confined to one man, or to one ſet or ſect of people, or to any ſucceſſion of perſons. It may apply to the Pope and his ſucceſſors; to Mahomet, to Papiſts, Jews, and Proteſtants. Yet he adds, the ſpirit of Antichriſt may predominate ſo much in ſome one man as to make him diſtinguiſhed by the title of Antichriſt; and in this he has aſſuredly many commentators on his ſide. "Of ſuch a perſon," ſays Mr. H., "I ſuppoſe Antiochus to be a type—a man ſurpaſſing him in wickedneſs and craft, and who is emphatically called by St. Paul, that man of ſin, the ſon of perdition."

This *antitype* of Antiochus, Mr. H. (who by a ſtrange miſnomer calls him *Proto*-type throughout his whole work) thinks is to be found in the Emperor *Napoleon*, whom he alſo conceives to be the *ſecond* apocalyptical beaſt, and the Antichriſt κατ' ἐξοχην. He runs the parallel between Antiochus

ochus and Napoleon very ably, certainly without any very forced or unallowable applications; and we confeſs appears to us to come near to the truth in concluding that *the Anti-chriſt*, or ſecond beaſt of the Revelations is to be looked for in the Deſtroyer of the Papal Government. The words Απολλυων Βοναπαρτη in the title page we muſt acknowledge rather ſtartled us, and led us to expect a diſſertation of far more queſtionable pretenſions; it ſeems to have ſtruck others in the ſame light, for Mr. H. himſelf ſtates, that he could not procure ſome remarks upon this ſubject to be inſerted in the public papers, the Editors probably thinking him a *viſionary*. We could wiſh therefore it had not appeared at all, or had only appeared in the work itſelf, together with the obſervations which there accompany it, and which certainly are entitled to ſome attention. The reſemblance between Απολλυων and *Napoleon* muſt ſtill however be left to the candour of the reader; which, in truth, muſt be deeply taſked to receive it with any favour. Mr. H. himſelf indeed ſays but little more of it than that "there appears to be an affinity between the names of Apollyon and Napoleon. Apollyon means a great deſtroyer, Napoleon certainly is one." P. 223. In regard to the other name we really think it but a piece of juſtice to Mr. H. to notice his remarks upon it, though we cannot at all adopt them. The number of the beaſt in the Revelations muſt neceſſarily always excite the attention of every interpreter of that myſterious but very ſurpriſing book. It has done ſo from the days of the Apoſtles, as Irenæus ſufficiently vouches. It was then conjectured, nay traditionally perhaps certified from St. John himſelf, that we are to look for the expoſition in the numeral powers of the letters compoſing the name of a man; and Biſhop Newton ſays it is evident it muſt be ſome Greek or Hebrew name. Thoſe that have ſeverally been ſelected are known to the learned in general, and we muſt admit there is much room for Speculatiſts to indulge their fancies in making out the application; as is plain from this circumſtance alone, that while the Proteſtants rather eagerly ſeized upon Irenæus's word *Lateinos* to fix it upon the Papiſts, Feuardentius in his notes upon Irenæus, expreſsly turns the tables upon them, and gives it to Martin Luther—

M. 80.	T. 100.
A. 1.	I. 9.
R. 80.	N. 40.

L. 20.

L.	20.	T.	100.
A.	1.	E.	5.
V.	200.	R.	80.*

But we are not diſpoſed to trifle. We believe the number will be found to be of importance when other circumſtances concur to point out the beaſt whoſe number it is, and though we think Irenæus's advice excellent—"Potius ſuſtinere adimpletionem Prophetiæ, quam ſuſpicari et divinare nomina quælibet," yet we are inclined to allow Mr. H. the merit of having gone very gravely to work. Having diſcovered ſtrong features of reſemblance in the character of the French Ruler to Antiochus, the type of Antichriſt, it was fair to look at the name. We think it fair alſo, nay reaſonable, and even, perhaps, neceſſary, to render the name into Greek, that is to write it in Greek characters, in order to trace the number. But for the ſtrange and arbitrary miſpelling of Mr. H., notwithſtanding all he has ſaid in its defence, we cannot poſſibly ſay any thing. He gives it, however, in the following form—

β	-	-	2
ο	-	-	70
υ	-	-	50
υ	-	-	50
ε	-	-	5
π	-	-	80
α	-	-	1
ρ	-	-	100
τ	-	-	300
η	-	-	8
			666

Mr. H.'s obſervations, in vindication of this mode of ſpelling, are intended to exonerate him from the charge of being a viſionary; and, in truth, though they do not convince us, we confeſs them to be more to the purpoſe than we expected to find them. But we are much inclined to queſtion all ſuch ſpeculations and conjectures, not through any doubt about the punctual fulfilment of every Prophecy in the

* But what ſtrange numerals are theſe! They are neither Roman nor Greek! L is 50 in Roman numerals, and 30 in Greek. Whence then the authority to make it 20? and ſo of the reſt. *Rev.*

Apocalypſe,

Apocalypſe, but through reſpect for the ſacred volume, and the fear of being found to trifle with it. The times are undoubtedly ſuch as may reaſonably turn all men's thoughts to the predictions contained in the Scriptures, and we wiſh therefore at leaſt to do Mr. Hioan the juſtice of acknowledging his qualifications in point of learning, moderation, and reſpect for the word of God.—We are not certain but that a ſecond edition of this book has been publiſhed, perhaps therefore Mr. H. may have ſeen reaſon to make ſome additions and alterations in his conjectures ariſing out of the events of the paſt year; particularly in regard to the papal government, and more particularly the King of *the South*, which we cannot certainly agree to call *the Emperor Alexander*. Perhaps the Spaniſh affairs are more applicable. But we preſume not to meddle far, knowing how precarious is the ground in conjectures of this nature. In all the various modern interpretations of ancient prophecy, which have lately iſſued from the preſs, among many things that we have ſeen to approve, there have always been ſome to which we could in no manner give our aſſent. We are not aſhamed therefore to acknowledge ourſelves incompetent to ſpeak deciſively upon the ſubject; and diſmiſs the preſent work from our hands, with much doubt as to the degree of aſſent which it may be entitled to claim in ſome parts, but with poſitive certainty of its being erroneous in many others.

ART. XII. *Zoological Lectures delivered at the Royal Inſtitution, in the Years* 1806 *and* 1807. *By George Shaw, M. D. F. R. S. &c. &c.* Two Vols. 8vo. 167 * Plates. 2l. 12s. 6d.—fine paper 3l. 16s. Kearſley. 1809.

TO give a general view of Zoology in twelve popular Lectures, great compreſſion muſt be required, and after all, little more than a ſketch can be expected. Dr. Shaw, eminently qualified for the undertaking, has contrived to make this ſketch a clear and connected view of the ſubject; and, by means of very numerous plates, has conveyed much more information than has uſually been given within ſo narrow a

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* In the liſt of plates only 163 numbers appear, but four plates are to be added, being wrongly marked. There is alſo an elegant vignette in the title to each volume.

compaſs

compaſs. It may be obſerved, that the Lectures, as delivered at the Royal Inſtitution, were illuſtrated alſo by preſerved, and ſometimes by living ſpecimens; an illuſtration which we once enjoyed in the higheſt perfection, when a ſimilar courſe was delivered, by the ſame lecturer, at the Leverian Muſeum. We purpoſe at preſent to give a brief view of each Lecture, with a few ſpecimens from the more remarkable parts.

Lecture 1. is merely introductory, recommending the ſtudy of Natural Hiſtory, and giving ſome very curious inſtances of ignorance in that branch of ſcience. It gives a general view of the Linnæan arrangement, and of that of Monſ. Cuvier, and terminates with remarks on the difficulty of defining the exact limits which ſeparate animal and vegetable life. The lecturer then gives the hiſtory of the diſcovery of the freſh-water Polype, and the remarks which were occaſioned by its ſingular property of being multiplied by mere ſection. This Lecture is entertaining, but by no means equally ſo with many of thoſe that follow.

Lecture 2. commences with a comprehenſive view of the Linnæan claſs *Mammalia*, ſketching both its general characters, and the peculiarities of ſeveral tribes.

"Their outward covering," ſays the lecturer, "conſiſts in general of hair, but in ſome few, the animal matter or ſubſtance of the hair takes the form of diſtinct ſpines or quills, as in the Porcupine and Hedge-hog tribe, and in a highly curious ſpecies of Ant-eater, diſcovered in New Holland, and called the aculeated Ant-eater, or Porcupine Ant-eater. In other Mammalia the ſame ſubſtance is expanded into the appearance of very ſtrong and broad ſcales, as in the quadrupeds of the genus Manis or Pangolin, which from its general appearance has obtained the improper title of the Scaly Lizard, though no otherwiſe allied to the Lizards, being a genuine viviparous quadruped, and conſequently belonging to the Linnæan Mammalia; and laſtly, in one ſet of Mammalia, called Armadillos, inſtead of hair, which is only ſparingly ſcattered over ſome particular parts of the animal, we meet with ſtrong bony zones or bands, forming a regular ſuit of armour, and the ſecuring the animal from all common injuries.

"The inſtruments of loco-motion, or feet in the Mammalia, are generally four in number, and furniſhed with ſeparate toes or diviſions, guarded by claws, more or leſs ſtrong in the different tribes. In ſome, as in the Monkeys, the feet have the appearance of hands; and the claws often bear a great reſemblance to the human nail, for which reaſon theſe animals have ſometimes been called

called *Quadrumanes*, as having four hands, rather than four feet*. In ſome tribes of Mammalia the feet are armed or ſhod with ſtrong hoofs, either quite entire or divided. In ſuch of the Mammalia as poſſeſs the power of flight, as in the bat tribe, the fore feet are drawn out into ſlender fingers of an immoderate length, and united by a common membrane or web. In ſome of the aquatic Mammalia, as the Seals for inſtance, the fore and hind feet are very ſtrongly webbed; and in the Whales there are in reality only two feet, the bones of which are incloſed in what are commonly called the fins, while the lobes of the tail in ſome degree anſwer the purpoſe of a pair of hind feet, but conſiſt moſtly of muſcles and tendons, without any internal joints or bones." Vol. I. p. 31.

Theſe collective and comparative views are at once amuſing and inſtructive, and they are purſued through the various parts of theſe creatures. This Lecture contains the account of the firſt Linnæan order, called *Primates*, and begins that of *Bruta*.

Lecture 3. continues the account of *Bruta*, and goes on to thoſe of *Feræ* and *Glires*; and here the lecturer dwells more particularly on the order *Bruta*, as containing the Armadillos, Pangolins, Ant-eaters, and the newly-diſcovered *Duck-bill* of New Holland, which he properly calls "the miracle of modern Zoology." In this Lecture we meet with the deſcription of the Kangaroo, not with ſtrict propriety placed among the *Feræ*, as Dr. Shaw obſerves, and ſeveral very curious genera of the order of *Glires*.

Lecture 4. begins with the order *Pecora*, and here we find the Elephant, originally placed by Linnæus among the *Bruta*, but removed to this order for very ſufficient reaſons. Here alſo is mentioned the *Mammoth*, though with unavoidable uncertainty, as to the claſs to which it truly belongs.

"In ſome parts of North America are often found foſſil bones, bearing a general reſemblance to thoſe of the Elephant, and commonly known by the title of Mammoth bones; the teeth however (that is, the grinders) are of an appearance widely different from thoſe of the Elephant, being deeply lobed on the top, like thoſe of carnivorous animals. Of this curious, and at preſent

* "The celebrated Cuvier in particular has adopted this name, which indeed has often been applied to ſuch animals by many prior writers."

unknown

unknown animal in a recent ſtate, the complete ſkeleton * has of late been diſcovered in North America, and was, as is well known, exhibited in this metropolis. Every one muſt have been ſtruck with its general ſimilitude to that of an Elephant; but the grinders, or lateral teeth, as before obſerved, are of a very different appearance, and ſeem to indicate an animal of a carnivorous nature. By Mr. Pennant this animal is conſidered as a ſpecies of Elephant, under the title of *American Elephant*, and he ſeems to be of opinion that it may yet exiſt in ſome of the remote parts of the American continent, hitherto unviſited by Europeans. Others have ſuppoſed it an animal of an extinct ſpecies, and in reality allied to the Elephant only in the general ſize and appearance of its bones, while ſome particular parts ſeem to prove a different tribe; and there have not been wanting ſome who have even imagined it to be a marine animal. All however is at preſent conjectural on this ſubject, and it can only be mentioned as one of thoſe intereſting zoological curioſities, which will probably long continue to be imperfectly underſtood." Vol. I. p. 113.

The latter part of this Lecture contains an account of the *Pinnata*, or Seals, and the *Cetacea*, or Whales and Dolphins, which, (as is well underſtood from the other works of Dr. Shaw) notwithſtanding their fiſh-like appearance, are properly claſſed with the Linnæan Mammalia or Quadrupeds. In making a ſeparate order of *Pinnata*, for the ſake of uniting the whole genera of Seals and Manati, Dr. S. adopts one of thoſe few deviations from the arrangement of Linnæus, which experience has ſhown to be deſirable, if not neceſſary. He thus explains the reaſons.

"In the Linnæan ſyſtem, in which perhaps too great a degree of attention is paid to the characters of the teeth, theſe quadrupeds are ſomewhat awkwardly arranged; making their appearance in detached parts of the claſs Mammalia. In this inſtance therefore we ſhall depart from the Linnæan arrangement, and purſue that of Mr. Pennant and others; making a ſeparate order for the pinnated quadrupeds, which will thus be made to lead, by a natural tranſition, to the cetaceous Mammalia or Whales. I need hardly obſerve, that by the pinnated or web-footed Mammalia, muſt be underſtood thoſe only which are ſtrikingly and conſpicuouſly diſtinguiſhed by webs on all their feet, and not thoſe which are partially web-footed, as the Otter, Beaver, and many others." P. 134.

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† We believe, however, that, ſtrictly ſpeaking, the ſkeleton was far from complete. *Rev.*

Lecture

Lecture 5. begins the claſs of Birds, treating of the orders of *Accipitres* and *Picæ*.

Lecture 6. concludes the ſubject, by ſketching the orders *Paſſeres*, *Gallinæ*, *Grallæ*, and *Anſeres*.

In the firſt of theſe Lectures, under the order *Picæ*, we come to a part in which Dr. Shaw may be ſaid to have anticipated himſelf, becauſe in his General Zoology he has not yet proceeded beyond the genus Paradiſea, whereas here he concludes not only the *Picæ* but the whole order of Birds *. But this is owing only to the different arrangement of the Lecturer, for he afterwards proceeds to the Amphibia, Fiſhes, and Inſects, all of which have long been concluded in the Zoology. We ſhall, from this anticipated part of the Birds, tranſcribe a paſſage which is ſingularly pleaſing and curious, namely, the general account of the Humming Birds.

"But, of all the order *Picæ*, none is ſo remarkable for beauty and ſingularity as the numerous genus *Trochilus* or Humming Bird. This brilliant and lively race is peculiar to America, and with few exceptions, to the hotteſt parts of South America. Their vivacity, ſwiftneſs, and ſingular appearance, unite in rendering the Humming Birds the admiration of mankind; while their colours are ſo brilliant, that it is not by comparing them with the analagous hues of other birds that we are enabled to deſcribe their appearance, but by the more exalted brilliancy of poliſhed metals and precious ſtones; the ruby, the topaz, the garnet, the ſapphire, the emerald, and poliſhed gold, being conſidered as the moſt proper objects of elucidation. It is not however to be imagined that all the race of Humming Birds are ſo decorated; ſome are even obſcure in their colours, and, inſtead of the prevailing ſplendour of the major part of the genus, exhibit only a faint appearance of a golden-green tinge ſlightly diffuſed over the brown, or purpliſh-brown colour of the back and wings; neither are all the ſpecies very ſmall, for ſome few exiſt which meaſure many inches in length, and may be conſidered as the giants of this diminutive genus.

"The ſtructure of the tongue in the Humming Bird, which conſtitutes the chief part of its generic character, cannot be ſufficiently admired. It conſiſts of a very long double tube, formed ſomewhat on the principle of the long trunk in ſome of the Moth and Butterfly tribe, except that inſtead of being rolled into a ſpiral form when contracted, it is merely withdrawn and doubled deep into the throat, as in the Woodpeckers, and at the tip it is

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* See our account of his 7th volume in our Review for May laſt, page 503, &c.

fringed

fringed on each ſide with a few horny hairs or proceſſes. By means of this tongue the animal abſorbs the ſweet juice or nectar at the bottom of flowers, and always feeds on the wing, ſtretching out its tongue in the manner of a large Moth, and darting off with the moſt rapid motion on the leaſt apprehenſion of danger." P. 185.

Dr. S. afterwards ſpeaks of an attempt made lately to repreſent on paper the vivid colours of the Humming Birds.

"The Humming Birds have rarely been ſo coloured, in the figures given in the works of naturaliſts, as to convey any very exact idea of their brilliant hues. An ingenious attempt has been lately made by a French artiſt, Audebert, to expreſs by means of prepared gold itſelf, properly rubbed on the copper-plate uſed in the proceſs, the metallic brilliancy of the birds; but, though the work * be highly elegant, it muſt be acknowledged that the experiment has not ſucceeded ſo completely as might be wiſhed. The publication however is highly valuable, ſince it collects into one view more ſpecies and varieties than had ever been repreſented in any one work before. In this work alſo the peculiar ſtructure of the brilliant feathers of the Humming Bird is well explained; and it is juſtly obſerved, that this is owing to the barbs or lateral plumes of the feathers being of a flattened form, of a ſomewhat horny ſtructure, and ſo diſpoſed as to form on each feather very numerous rows of concave cylindric mirrors, as it were †, which very ſtrongly reflect the light which falls upon them in various directions." P. 190.

The reader who poſſeſſes the General Zoology will obſerve, that all the plates in the latter part of this volume repreſent birds not yet delineated in that work, and are executed with great beauty. Of theſe none is more curious than the Motacilla Sutoria, or Taylor-Bird, which literally ſews up a leaf with ſmall fibres, and conſtructs its neſt within it. (See at p. 202.) Theſe plates are executed by a great variety of hands. In the account of the *Black Swan* of New Holland, Dr. S. mentions a fact which we have not ſeen noticed before.

"I muſt here obſerve, that the Black or Southern Swan, though ſo lately familiar to the European naturaliſts, from the diſcoveries in the Southern Pacific, appears to have been known

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* Les Colibris, par Audebert, we believe. *Rev.*

† This colloquial expreſſion ſhould have been put out when the Lectures were printed. *Rev.*

to navigators a great many years ago, ſince on ſome of the older [kind of] globes and maps we may occaſionally obſerve about theſe regions an inſcription importing that Black Swans are there found.' P. 242.

We now proceed to the ſecond volume, which begins with the ſeventh Lecture, and the Linnæan order *Amphibia*.

Lecture 8. treats of *Fiſhes;* and

Lecture 9. of *Inſects*.

In theſe three Lectures, as the author goes over the ſame ground which is taken in his 3d, 4th, 5th, and 6th volumes of the General Zoology, we cannot expect much more than an entertaining ſelection from the materials of that work; but this is given with great judgment, and without repeating exactly from himſelf.

Lectures 10. and 11. are devoted to the *Molluſca;* the former to the *Molluſca nuda*, or ſoft-bodied reptiles without ſhells, as ſlugs, &c. the latter to the *Molluſca teſtacea*, or ſoft-bodied animals with ſhells.

From the beginning of this tenth Lecture to the end of the work, we are entirely on new ground; the materials are almoſt untouched, the plates are new; and ſome moſt curious genera are deſcribed, particularly among the marine Molluſca. Some of theſe indeed the author has figured and deſcribed in that very curious work the "Naturaliſt's Miſcellany;" but with reſpect to the General Zoology, they belong to the part that is yet to be expected, and may be conſidered (as we once before remarked) as a kind of proſpectus of what is there to be completed. Of the curious creatures here deſcribed none is more remarkable than the *Pyroſoma*, a new genus of marine Molluſca, lately inſtituted by the French Naturaliſts.

"It is deſcribed and figured," ſays Dr. S., "in the work entitled Annales du Muſeum National d'Hiſtoire Naturelle. This animal (for there is only one ſpecies yet diſcovered) is of a lengthened and tubular form, open at one extremity, and cloſed at the other; the body is ſcattered over with numerous ſoft papillæ or tubercules, and there is no appearance of any regular viſcera or internal organs, but the whole preſents a continued vacuity. The colour of this curious animal, when at reſt, is a pale greeniſh blue; but when in motion, which is performed by the alternate contraction and dilatation of the body, the whole appears in the higheſt degree of phoſphoric luſtre, paſſing through all the colours of a bar of red-hot iron, till at length it becomes of what is termed a white heat; after which it paſſes again into the colour of red-hot iron, and from that gradually declines into its original greeniſh hue. The length of this animal is that of ſeveral inches,

inches, and its diameter about a fourth or fifth of its length. It is a native of ſome particular parts of the Atlantic Ocean, where it is ſeen in great multitudes, and irradiates the waves with its fiery brilliancy. Linnæus would perhaps have been inclined to have made it a ſpecies of Holothuria." Vol. II. p. 125.

We will obſerve, that a very full account of the Pyroſoma, with many other moſt curious marine Molluſca, is now publiſhed in the French Voyage of Diſcovery drawn up by M. Péron, with coloured plates. The Pyroſoma is particularly treated of in chap. 21, p. 485. The work is in quarto, and appeared in 1807.

Every thing is extraordinary in this part of the Lectures; the *Sepiæ*, the *Meduſæ*, the *Holothuriæ*, the *Actiniæ*, all are creatures little known, and very ſeldom deſcribed: ſo that curioſity cannot eaſily be more intereſted than it is in theſe accounts, and plates. Among the Molluſca with ſhells, the Nautilus holds a very conſpicuous place; alſo the Pearl Oyſter, and many others.

The 12th. and laſt Lecture unites the orders of *Vermes* and *Zoophytes*, and, like the two preceding Lectures, is full of new and curious matter. It concludes with the ſtill more unknown ſubject of the *Animalcula infuſoria*, or almoſt inviſible Animalcules produced by various infuſions.

We have given ſuch a curſory account of this work as the nature of our reports will admit; but we cannot conclude without ſaying, that of all books on Natural Hiſtory known to us, this appears to have the beſt claim to general popularity. Few readers have leiſure or inclination to go into all the depths of that extenſive ſcience; but multitudes would be glad to have a general inſight into the ſubject, conveyed in a pleaſing and eaſy manner. Here is exactly the clue required; and except the coſt be an objection, which the multitude of plates makes unavoidable, we ſee no reaſon why any perſon, having the ſmalleſt curioſity reſpecting ſuch ſubjects, ſhould for an hour conſent to be without this elegant ſynopſis. It may be called the marrow of Zoology. Readers in general will find here much that is new to them, and much that will appear ſurpriſing, but nothing that is not perfectly authenticated; and if they feel an impulſe to learn more, with this guide to direct their ſteps, they cannot poſſibly go wrong.

to navigators a great many years ago, ſince on ſome of the older [kind of] globes and maps we may occaſionally obſerve about theſe regions an inſcription importing that Black Swans are there found.'' P. 242.

We now proceed to the ſecond volume, which begins with the ſeventh Lecture, and the Linnæan order *Amphibia*.

Lecture 8. treats of *Fiſhes;* and

Lecture 9. of *Inſects*.

In theſe three Lectures, as the author goes over the ſame ground which is taken in his 3d, 4th, 5th, and 6th volumes of the General Zoology, we cannot expect much more than an entertaining ſelection from the materials of that work; but this is given with great judgment, and without repeating exactly from himſelf.

Lectures 10. and 11. are devoted to the *Molluſca;* the former to the *Molluſca nuda*, or ſoft-bodied reptiles without ſhells, as ſlugs, &c. the latter to the *Molluſca teſtacea*, or ſoft-bodied animals with ſhells.

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BRITISH CATALOGUE.

POETRY.

ART. 13. *Bellum Catilinarium of Salluſt Traveſtied. Inſcribed to the Right Hon. George Canning, M. P. one of his Majeſty's principal Secretaries of State, &c. &c. &c.* 8vo. 16 pp. 1s. J. J. Stockdale.

We ſee not any thing in this little poem that intitles it to the name of a Traveſtie, which literally means clothing the thoughts of an author in different language, and implies ſome degree of burleſque on the original. Theſe verſes, however, have little or no reference to the celebrated work of Salluſt, and the petty democratic gentry, whom they celebrate, can hardly be compared to the deſperate faction of Catiline, at leaſt in their *powers* of miſchief. In merit this Poem cannot rank with the beſt, but is not much inferior to the generality of ſatirical effuſions of a ſimilar nature. The ſtanzas run ſmoothly, but are not diſtinguiſhed by much point or humour. The following lines will afford as good a ſpecimen of the ſtyle as we are able to give.

XIII.

" But, ſhould the road ſeem long and rough,
To make it ſhort and light enough,
The clan ſhall club together:
There's * Gloſſop's oil, and Whitbread's butt;
Wiſhart ſhall furniſh his *ſhort cut*;
And Hewlin's find ye feather.

XIV.

" And * he beſides, who loudly bawls
For charter, in the common halls,
Who deals out tropes like linen:
He 'll ſooner go himſelf in buff,
Than not provide ye all with *ſtuff*,
To cover ye in ſinning.

XV.

" And as for food; in Welbeck Street,
Ye 're ſure to find a ſmoking treat,

* Dealers in oil, beer, tobacco, feathers, and linen.

The

The roaſt where Boſville rules;
For there, (ſo firm and ſtrong the meeting
Of friends, who come at hours of eating,)
The ſaucepan never cools." P. 10.

ART. 14. *Poems on various Subjects. By Henry Richard Wood, Eſq.* 12mo. 128 pp. 5s. Printed at York; Baldwin and Co. London. 1809.

We cannot perceive that we are able to quote a more favourable ſpecimen from Mr. Wood's poems than the opening of the addreſs, in which he deprecates the diſpleaſure of the reader.

" Stay, courteous reader! why that angry frown?
Caſt not in ſcorn this ſimple volume down;
'Tis ſmall, and though its merits be but few,
Its end is Virtue, and its lines are true.

" Perhaps, as through the various page you ſtray,
A flower may bloom to cheer you by the way:
For often, in the briar-entangled dell
Springs the ſweet violet, and azure bell;
While the rough weed, that mocks the farmer's toil,
Will flouriſh faireſt in the richeſt ſoil.
Then pauſe awhile—to Candour's prayer attend,
Who pleads a cauſe, ſhe dares not to defend;
Since erring youth conceived the raſh deſign,
And Inexperience penn'd the artleſs line."

Theſe lines are pretty; and perhaps there are few among the elegies, ſonnets, and other ſmall poems contained in this volume, of which a friend might not fairly ſay as much. But, as Mr. W. confeſſes youth and inexperience, it may perhaps be the moſt friendly thing to tell him, that unleſs poems contain ſome higher qualifications than are included under the term *pretty*, they ought not to be printed or formed into a book. Every miſs and maſter, and almoſt every Abigail, can now write *pretty* verſes. So much is the public ear tuned by long uſe.

ART. 15. *An Addreſs to Time, with other Poems. By John Jackſon of Harropwood, near Macclesfield, Cheſhire. To this Second Edition, is added an Appendix; containing various Letters of the Author to his Friends.* Crown 8vo. 76 pp. 2s. 6d. Longman and Co. 1808.

The former edition of theſe poems we never ſaw, which is accounted for in the Editor's advertiſement, which ſays, that it was diſpoſed of " almoſt excluſively among the author's private friends." The preſent edition is publiſhed by a particular friend; " as a means of procuring for a virtuous and deſerving young

man, that pecuniary advantage, which may enable him, in ſome meaſure, to co-operate with the wiſhes and liberality of his patrons and friends, in acquiring the very important advantage of a claſſical education."

That Mr. Jackſon is a favourable ſubject for education to work upon, may be pronounced unequivocally from all his poems. Whether it be real kindneſs to make a man a poor ſcholar, who might have become a rich weaver, may admit of a doubt, but the intention is unequivocally good. Mr. Jackſon has introduced among Engliſh poems the favourite Scotch meaſure, ſo much and ſo happily employed by Burns.

"How gaily paſs'd my childiſh days,
Unknown to me the wildering maze
Of youthful whim, of paſſion's blaze,
Life's morn I ſpent
Bleſt with my ſchool-mates guileleſs ways,
In ſweet content.

When Winter howl'd with furious ire,
And whirl'd around his tempeſts dire,
And ſilent were the woodland choir,
And white the ground;
The cheerful, warm, and high-blazing fire
We ſat around." P. 3.

That Mr. Jackſon has much of poetical diſpoſition about him, we cannot heſitate to ſay; and we ſhall rejoice to learn that he obtains a lucrative employment for his talents, without waiting for the more tardy operation of literary fame.

DRAMATIC.

ART. 16. *The School for Authors, a Comedy, in three Acts, as performed at the Theatre Royal, Haymarket, by their Majeſties Servants from the Theatre Royal, Covent Garden. By the late John Tobin, Eſq. Author of the Honey Moon, &c.* 8vo. 45 pp. Longman and Co. 1809.

In noticing this drama, it is impoſſible not to advert to the ſingular fate of the ingenious author. During his life time the beſt of his performances was neglected (we believe even rejected) by thoſe who might have introduced it to public notice. But the highly favourable reception of that excellent play, (the Honey Moon) ſince his deceaſe, has led to the oppoſite extreme, and kindled a very natural deſire to reſcue from oblivion every production of his pen.

The ſhort Comedy before us, though in ſome parts it reminds us

us ſtrongly of the Critic, and of the French comedy called *Metromanie*, by Piron, may, from its vivacity and humour, rank with the beſt of our after-pieces. An infatuated tradeſman turns dramatic author, and of courſe neglects his mercantile concerns; for which he is ſeverely puniſhed, his warehouſe being burned and his tragedy damned. Upon this foundation an entertaining ſuperſtructure has been raiſed; and this drama, unlike moſt after-pieces, and indeed comedies, of the preſent time, is calculated to pleaſe, as well in the peruſal as in the repreſentation.

ART. 17. *The Jew of Mogadore, a Comic Opera, in Three Acts, by Richard Cumberland, Eſq.* 8vo. 76 pp. 2s. 6d. Tipper. 1808.

That ſo copious and ſo various a writer as Mr. Cumberland ſhould write with unvaried excellence, would be a ſingular phenomenon in the world of literature. The author of the Weſt Indian, the Wheel of Fortune, and ſo many other diſtinguiſhed dramas of the higher order, may ſlumber now and then over a Comic Opera, without provoking indignation, or exciting any contempt. In the performance before us we have, as in the Comedy of "The Jew," (by the ſame writer) a benevolent Iſraelite; who, though he grudges the leaſt indulgence to himſelf, readily beſtows his wealth for the benefit of his fellow creatures; and, living at a ſeaport in the Mooriſh territory, purchaſes many of the Chriſtian captives, in order to redeem them from ſlavery. A more intereſting ſtory might, we think, have been raiſed upon this foundation, But this drama, upon the whole, is ſuch as, with the aid of ſong, could hardly fail to pleaſe in the repreſentation. We will give a ſpecimen of one of the ſongs, as no part of the dialogue would, in our opinion, appear to advantage when detached from the reſt.

Zelma. "To ſigh when ſorrow loads the breaſt,
Is nature's kind relief;
To weep is almoſt to be bleſt
Amid the burſt of grief."

Brig. "Sigh then, ſweet maid, if ſighs can cheer
A heart ſo ſad as thine;
Weep and I'll double every tear,
For all thy griefs are mine.

Duet. "If ſighs can eaſe the loaded breaſt,
And tears afford relief,
We'll ſigh till nature ſinks to reſt,
And tears exhauſt our grief." P. 47.

There are other ſongs written with tenderneſs and elegance;

but it is apparent that the author has not put forth his ſtrength in this work.

ART. 18. *The Meteor; or a Short Blaze, but a Bright One, a Farce, in Two Acts.* 8vo. 41 pp. 2s. J. B. Bell and De Camp. 1809.

In the advertiſement to this Farce, we are told it was written when the author had ſcarcely attained the age of nineteen; and that it was ſent to Drury-Lane Theatre, where owing (as the author admits) to a miſtake ariſing from his own inattention, it was miſlaid and loſt. His memory, however, aided by ſome ſcraps and fragments which he had by him, enabled him once more to bring it to an end. He does not inform us whether or not it was again offered to the theatre; but we are inclined to think it would not have ſucceeded on the ſtage without very conſiderable alterations.

We are not among thoſe "Critical Chirurgeons," (as the author terms them) who would diſſect ſo juvenile a work; but we would recommend to the author (who muſt ſtill be a very young man) to attend much more to probability and conſiſtency, in his next performance, ſhould it even be a Farce. Both theſe requiſites are ſo groſly violated in the drama before us, that we do not think it would, in its preſent ſtate, have been endured by an audience; although there is, occaſionally, a vivacity in the dialogue that induces us to believe the author capable of better things. The beſt that we can ſay of his preſent attempt is, that it will not fatigue a reader with dulneſs, though it may diſguſt him by abſurdity.

ART. 19. *Panthea, Queen of Suſia a Tragedy, in Five Acts.* 8vo. 89 pp. 2s. 6d. Miller. 1809.

In looking over (for it is hardly poſſible to *peruſe*) the drama before us, we have been at times inclined to conſider it as an intentional burleſque. This is certainly the moſt favourable light in which it can be viewed; but even, on that ſuppoſition, it diſplays no ingenuity; for it does not, like Tom Thumb, ſurpriſe us by humorous parodies and whimſical exaggerations; nor, like Chrononhotonthologos, excite laughter by applying the tragic ſtyle and language to ordinary and trifling incidents. Yet from the advertiſement and general ſtyle of the performance, we conclude it is *bonâ fide* meant to be a tragedy; which the author ſat down to write in blank verſe, without knowing the ſtructure of that metre, as is evident in every page. This, however, is the leaſt of his defects; for, if he really deſigned this as a ſerious tragedy, he has alſo to learn, what we fear is ſeldom or never *taught*, common ſenſe.

The

The ſtory upon which his drama is grounded is to be found no where but in the Cyropœdia of Xenophon; yet he has almoſt wholly reverſed the characters, as well as incidents in that beautiful Romance, repreſenting Cyrus as an Attila, or a Buonaparte, and making him the inſidious enemy, not the generous protector of Abradates and Panthea. This would be, to us, an objection, were the drama, in other reſpects, good. But the following ſpecimen, being the dying-ſpeech of Panthea, (we had almoſt ſaid Tilburina) will, we conceive, render any further criticiſm needleſs. Speaking of Cyrus, who had required her attendance on him by an angry meſſage, ſhe thus expreſſes herſelf:

PANTHEA.

" Inhuman—falſe and treacherous wretch!
He ſtrikes, and whilſt we writhe beneath his laſh,
He pours his acids on the bleeding wound,
'Tis the relentleſs voice of angry power,
Mad and deaf as the howling blaſt.
Where are my people—muſt I ſuffer this!
And muſt I be the puppet of this Tyrant,
And tread it here and there at his command,
And owe my daily breath and bread to him,
A ſorrowing ſpectacle of fallen greatneſs!
To drag me thus in this unſeemly way,
From my laſt ſad adieu—this laſt embrace—
Of all my doating ſoul held dear on earth!
He goads me on to deſperation.
(Looks at the body.
No, never ſhall they tear me from thee,
In death, as in our lives, we will be join'd.
(Stabs herſelf and throws the dagger down.
Oh!—
Take that dagger to your Tyrant—
Shew him the blood of the Suſian Queen:
He will reward thy cruel diligence.
Death hovers round me. A ſhiv'ring damp
(The Officer and ſoldiers go out.
Creeps o'er my frame.—To go we know not where,
To be we know not what, and feel we know not how!
Such doubtful thoughts as theſe may well appal
The beſt and braveſt. But the die is caſt,
And my fluttering ſoul muſt wing its awful flight—
Bury me with Abradates. Farewell—
(She catches hold of the dead king's hand.
We ſhall meet again, where Tyrants are not,
Where none ſhall ſtep between us and our loves.
Oh! oh—" *(Dies.*

" Alas, poor Queen!" exclaims Hyſtaſpes, an attendant of Cyrus. He ſhould rather have ſaid, " Alas, poor Author!"

P. 87.

ART.

NOVELS.

ART. 20. *Celia in Search of a Huſband. By a modern Antique.* 2 Vols. 8vo. 12s. Newman and Co. 1809.

After reading, in the preface to this novel, a kind of confeſſion that it was written in haſte, in order to be firſt in the market, after the impreſſion made by Cœlebs, we were not a little ſurpriſed to find it a production of ſo much merit. It is neither an anſwer to Cœlebs, nor a ridicule, nor an imitation of it; unleſs indeed the heroine, Celia Delacour, ſhould be compared to Lucilla Stanley. It is a pointed and well-written ſatire upon the follies and vices of faſhionable life, as contemplated by Celia in a viſit to her *tonniſh* ſiſter in London. Celia is not literally in *ſearch of a huſband*, nor does ſhe find one, in London. She was not indeed likely to find one, ſuited to her taſte and feelings, among ſuch creatures as ſhe there encounters. We are extremely ſorry to ſay, that, as far as our knowledge of faſhionable life goes, the picture is generally like. We ſay it with the more ſorrow, becauſe we know it to be very poſſible, that the vices and follies of one important claſs may bring down the very worſt evils upon the whole community. It is true, indeed, that we know of ſome eminent exceptions to the general cenſure, but what are a few exceptions when corrupt example ſo abundantly prevails!

The anonymous "modern antique" is announced in the preface as a female. Whether this be the fact or not is of little conſequence; the writer is ingenious, and appears to have correct views both of what is and what ſhould be. Inſtead of ſatirizing Cœlebs, ſhe or he ſpeaks of that work in the moſt cordial terms of admiration.

ART. 21. *The Itinerant; or, Memoirs of an Actor. In Three Volumes. By S. W. Ryley.* 12mo. 11. 1s. Taylor and Heſſey. 1808.

It is evident, that a great proportion of real anecdote is mixed up in the texture of this ſingular book, with ſome extravagant inventions and adventures; and it appears moſt probable, that the real events, ſo far as they go, belong to the author. Theſe, however, are not very intereſting, as they relate little more than the alternate ſucceſſes and failures of an itinerant actor. Much more ſtimulating to curioſity are the extraordinary adventures of his friend Camelford, which yet are left unfiniſhed; as are thoſe of the principal hero. Much of low life is of courſe intermingled with ſuch a narration, but it is not uſually repaid by a proportionable ſhare of wit or humour. Though we cannot

cannot always adopt the ſentiments of the author, we muſt conſider him generally as a moral writer.

The titles of the chapters are appropriate enough to the Adventures of an Actor, for they are univerſally the names of dramatic pieces: as "Much ado about nothing," "the Chapter of Accidents," "Wild Oats," "As you like it," "A Bold Stroke for a Wife," "The Honey Moon," &c. &c. This we believe is original in the preſent novel.

AGRICULTURE.

ART. 22. *The Practical Norfolk Farmer; deſcribing the Management of a Farm throughout the Year; with Obſervations founded on Experience. Dedicated to Thos. Wm. Coke, Eſq.* 8vo. 117 pp. 5s. Stevenſon, Norwich; Scatcherd, and Hardinge, London. 1808.

"The Norfolk Syſtem of Huſbandry, where it has been attempted to be practiſed in the diſtant parts of the kingdom, is but imperfectly underſtood, notwithſtanding the many treatiſes which have been written on the ſubject. The cauſe is obvious: few, if any, have been from *real practice.*" *Introduction.* We have reaſon for believing, that this obſervation is applicable to agricultural treatiſes in general. Books will be made on any ſubject, in proportion to the demand for them; and the demand for agricultural treatiſes having been very ſtrong during twenty years, a ſuitable ſupply has not been wanting. Perhaps the public appetite is nearly ſatiated in this particular; eſpecially by the ſame delicacies, ſerved up with little difference of ſeaſoning in many different diſhes. But enough: we admoniſh agricultural writers in general, not to borrow from each other what they ſell, at a price by no means low, to the public.

The next paragraph, in the introduction, is deſerving of notice: "The county, by ſome, has been deſcribed, as if an uniformity of ſoil pervaded the whole; others have very gravely appointed fixed days for the commencement of ſowing the different grain and ſeeds, not making the proper allowance for its maritime ſituation; being bounded on the Eaſt, North, and part of the Weſt, by the German ocean; whereby vegetation is earlier in the ſpring by nearly a month in its ſouthern than in its northern extremity (it being no unuſual circumſtance for the harveſt to conclude in the former before it commences in the latter); and in conſequence a very material ſpace of time muſt enſue in ſowing in the different diſtricts, eſpecially the ſummer corn and turnips; and one third more ſeed is requiſite in the northern parts of it than the ſouthern, and in reſpect to its great variety of ſoils, it may be termed an epitome of the kingdom." This matter ſhould be recommended to agriculturiſts in general.

The

The kingdom is ſcarcely divided into more counties, than each county ſhould be (eſpecially thoſe of *Norfolk* and *Lincoln*) into diſtricts for particular modes of agriculture.

The table of *contents* (which includes the management of a farm in each month of the year) ſhould have noticed *two preceding chapters*: "Advantages to the community from lands being farmed under leaſes;" and, "Different courſes of farming in the county."

The author contends vehemently for letting farms upon leaſes of fourteen years; and reprobates the letting from year to year, which is ſuch a bar to improvement, that "old cultivated lands do not produce the quantity of corn by one third, as they would if it were removed." "It is generally allowed that this county has, in the courſe of ſixty years, been more improved in its huſbandry than any in the empire; which has been attributed, (and with juſtice) in a great meaſure, to the lands having been farmed under leaſes; granted for ſuch a term of years, as to give a fair proſpect of being repaid the expence of raiſing the ſoil to the higheſt ſtate of cultivation, by claying and marling, and purchaſing manures, to produce a ſuperior crop of turnips which ſupports ſuch quantity of ſtock as aſſiſts in enriching the ſoil." P. 1. But it ſeems, that *experience* contradicts the author's theory. For his very next words are, "that this excellent inſtitution is yearly *decreaſing* admits not a doubt; to the injury of the landlord, the tenant, and the community." The cauſes of this decreaſe ſhould have been aſſigned, or at leaſt conjectured. At p. 42 indeed, leaſes are ſaid to diminiſh the profits of *eſtate-agents*.

Corn-rents are ſtrongly diſapproved of; but the queſtion is not deeply entered into.

The management of a farm is deſcribed, in each month of the year, beginning with *September*.

The inſtructions here given do not admit of an abridged account. We ſhall therefore notice only a few of them, and conclude with a general character of the work.

"I can poſitively aſſert, that during more than thirty years practice, my wheat never received injury from the *ſmut*; when the above proceſs of waſhing, brining, and liming, was ſtrictly attended to." P. 25.

The author is of opinion, that the ſtagnation of air, occaſioned by high fences (particularly in ſmall incloſures) is the primary cauſe of the *mildew in wheat*, as expoſed ſituations are rarely injured by it." P. 36. Probably, this may be a *ſecondary* cauſe; aſſiſting and promoting the efficient one which had preceded, and which is ſtill undiſcovered. "Half the land-ſurveyors in the kingdom are become valuers of land, and eſtate-agents; though ſome of them know not ſummer from winter corn, when growing." P. 38. We believe there is much truth in

in this keen remark; and we recommend it to the attention of land-owners. At p. 79, the author ſtrongly and moſt juſtly (we think) recommends, that the growing of hemp by cottagers be generally encouraged; and that ſmall gardens be allotted to people of this deſcription.

We muſt adviſe the author, in another edition of his work, to crave the aſſiſtance of ſome friend—not a farmer—in improving his ſtyle, which exhibits many *corrigenda*. We are of opinion with him, "that gentlemen of landed property, who reſide in the diſtant counties, and are deſirous of introducing the Norfolk Huſbandry on any part of their eſtates, will find uſeful information in theſe ſheets, and a faithful guide for their agents and ſervants; as the obſervations are ſuch as have occurred during thirty years experience as a practical farmer on the different ſoils of the county."

POLITICS.

ART. 23. *Obſervations on the National Debt; with a Plan for diſcharging it, ſo as to do complete Juſtice to the equitable Claims of the Stock-holder, and be at the ſame Time highly advantageous to the Nation at large: with Hints towards a Financial Meaſure, calculated to yield a Net Revenue of more than five Millions annually, without the ſmalleſt additional Charge to the Public.* 8vo. 90 pp. Mawman. 1808.

The propoſal of this writer is ſuch as we have formerly ſeen in other publications, and ſuch as, we conceive, muſt have occurred to the mind of every perſon converſant in finance; though it has probably been deemed impracticable, and accordingly been rejected by all. It is neither more nor leſs than to give up a portion of our principal property, in order immediately to diſcharge the national debt, inſtead of applying a part of the revenues ariſing from that property to the payment of intereſt, as it becomes due, and the gradual reduction of the principal debt. To ſhow the practicability of ſuch a meaſure, the Author (taking the income-tax as his guide) calculates the value of all the property in the kingdom at two thouſand millions, including nominal property in the funds, and the real property out of them. The amount of the national debt appears (he tells us) to be about ſeven hundred and fifty millions; but, as a great proportion of it is in three per cent. ſtock, when this is reduced to par *, it will bring down the whole of the national debt to about four hundred and eighty millions. From this ſum he deducts eighty millions, the amount at

* Here ſeems to be an inaccuracy of expreſſion. *Par* means the nominal amount of ſtock, not its real value.

par

par (or rather, he ſhould have ſaid, the preſent value) of the ſinking fund; which leaves the ſum of four hundred millions, the net amount of the national debt, and conſequently one-fifth of two thouſand millions; the ſum which he ſuppoſes to be about the value of all the property in the country. Every individual, therefore, would, on the Author's principle, be called upon to give up one-fifth of his property, in order to carry his propoſed plan into effect. The proprietors of ſtock (for the liability of whom to ſuch a charge the Author had before argued at length) would have to pay eighty millions of the debt for their proportion, and the reſt of the community the remainder, or three hundred and twenty millions, for their part.

Such are the outlines of this Author's plan; which, he admits, "would be liable to numerous exceptions, and be attended with ſome difficulty in the execution."

We apprehend it is pregnant with difficulties; with ſome that appear to have been foreſeen, and ſome that do not ſeem to have occurred to the Author. Amongſt other circumſtances, he does not ſeem to be aware, that no very ſmall portion of ſtock in the funds is the property of foreigners; the intereſt of which is exempted even from the income-tax, and the principal of which (or any part of it) it ſurely would not be juſt to ſeize, in order to pay off our national debt. This is, however, one of the leaſt objections of the many which would occur. Few perſons, we apprehend, even of thoſe who *cheerfully* pay a tenth part of their *incomes* as a *temporary* and war tax, would be ready to part with a fifth of their whole property for ever; nor would the ſuppoſed reduction in the price of neceſſaries, or the abatement of taxes, (many of which, and the income-tax among the reſt, muſt remain to ſupport our eſtabliſhment) compenſate, in our opinion, for ſo great a permanent loſs. To us, the gradual reduction of the debt, by the operation of a ſinking fund, appears a preferable meaſure. To one opinion of this Author (upon which, he conceives, the whole queſtion to depend) we readily aſſent; namely, that the proprietors of ſtock ought, as ſuch, to contribute to the liquidation of the debt, ſhould it be deemed proper to diſcharge it in the way here propoſed. Their liability to the income-tax, (which is deducted from their dividends at the bank) to the principle of which no objection ſeems to have been made, alone appears deciſive on this queſtion. For the reſt, the Author's plan is fairly before the public; and the intelligent part of that public will know how to appreciate its value.

The propoſal, in the preface, to produce a revenue of more than five millions, by eſtabliſhing a national bank, inſtead of the preſent bank of England, and iſſuing notes, bearing intereſt at five per cent. which intereſt is to produce an advantage to the nation, is to us (at leaſt as the Author ſtates it) unintelligible. If theſe national notes bore intereſt at five per cent. ſurely the public

would

would *pay* that intereſt, and not receive it. When indeed the bank diſcounted the bills of individuals, it would, no doubt, take intereſt for the time thoſe bills had to run; but if, in return, it gave its own notes, bearing the ſame rate of intereſt, and (as the Author propoſes) *not payable in caſh*, where would be the gain to the nation?

ART. 24. *Ardnt's Spirit of the Times, tranſlated from the German, by the Rev. P. W. Being the Work for the Publication of which the unfortunate Palm of Erlangen, was ſacrificed by Napoleon the Deſtroyer; containing Hiſtorical and Political Sketches, with Prognoſtics relative to Spain and Portugal, Ruſſia, Turkey, and Auſtria, France and Bonaparte.* 8vo. 116 pp. 4s. Thiſelton. 1808.

The circumſtance mentioned in the title-page of this work, namely, that it was the chief cauſe of Bonaparte's rage againſt the unfortunate Palm, and the conſequent murder of that devoted victim, would, of itſelf, claim our attention, independently of its literary merits. Yet thoſe merits, even with the diſadvantage of a tranſlation, appear by no means inconſiderable. The writer, though ſomewhat prolix, and occaſionally deſultory, diſplays a vigorous, and, in ſome paſſages, an original mind; and his remarks, which are in general clothed in energetic language, are uniformly directed to the ſupport of real freedom, and the promotion of public virtue. The pamphlet before us, we are told, contains only the ſecond part of Ardnt's work, the firſt having been omitted by the tranſlator, as not appearing to poſſeſs intereſt enough for an Engliſh reader. It begins therefore, rather abruptly, with hiſtorical remarks on Spain, and a highly favourable character of the Spaniſh nation. In the courſe of this diſcuſſion there are paſſages, in which the author ſeems to prognoſticate the events which have ſince happened, and foretells that reſiſtance, on the part of Spain, to its unprincipled oppreſſor, which, when it did ariſe, aſtoniſhed the world. The following paſſage, being printed for the moſt part in capitals, is, we preſume, deemed peculiarly applicable to ſubſequent events. We will therefore extract it; although we do not agree to all the writer's ſentiments, and wiſh, not only that the Spaniards may recover their national independence, but that their Portugueſe neighbours may alſo be reſcued from the oppreſſor of Europe.

"Yet the time of redemption will come, nor is it diſtant. All America will become free; and Spain will be obliged to recover life and ſtrength by her own exertion, and flouriſh more glorioufly on that account. Portugal will remain in a ſtate of ſervitude, as it deſerves; for, ſeparated from Spain, it is a wen on a ſound body. The Prieſts will be ſtripped of their glory, and the Kings of their throne, if they will not take the management of the helm in their own hands. Then the Spaniards will again become

come what they once were, one of the moſt admired and powerful nations in Europe." P. 11.

The author then diſcuſſes at large, the ſeveral national characters of the Swedes, Ruſſians, Germans, Turks, and French, and the political ſtate of each of thoſe nations. In this part of the work his remarks, though juſt, have no peculiar novelty; but his deſcription of the *Upſtart*, as he terms Bonaparte (to which he devotes the concluding chapter) is diſtinguiſhed by a bold and energetic eloquence. Our limits will only permit us to inſert the following paragraph; the concluding words of which, being printed in capitals, are ſuppoſed to have alarmed the Tyrant's fears, or at leaſt to have furniſhed a pretext for his vengeance.

"I do not believe that any Frenchman, however verſatile and amiable he might have been, could have ſucceeded ſo quickly and effectually in gaining the people. The ſtern, ſerious, and tremendous Napoleon appeared as a foreign power, as omnipotent fate, totally independent of them, but intimately connected with the nation by the recollection of his uncommon feats. They have not as yet been capable of ſeeing the littleneſs which he betrays; they behold only the dreadful power of which he is the repreſentative; and French levity is by his apparent greatneſs prevented from giving room to ſober reflection. They hate him, but alſo fear him. This is the charm that fixes all daggers in the ſcabbard, and terror prevents them from ſeeing how ſafe it would be to ſtrike the blow." P. 100.

Many ſtriking obſervations, in the concluding part of this work, prove it to be the performance of no ordinary writer. Could his ſpirit be generally diffuſed, we might yet hope for the deliverance of Europe.

CATHOLIC QUESTION.

ART. 25. *Six Letters on the Subject of Dr. Milner's Explanation relating to the Propoſal made in the laſt Seſſion of Parliament for admitting the King's Veto in the Election of Roman Catholic Biſhops, addreſſed to the Editor of the Morning Poſt, and firſt publiſhed in that Paper. By A. B.* 8vo. 70 pp. Appendix, 47 pp. Hatchard. 1809.

The ſubject of theſe Letters is of ſuch national importance, and is treated with ſuch perſpicuity and ability, that we are glad to ſee them collected in a form more permanent than they could have in a newſpaper. The propoſal alluded to, had, we remember, a conſiderable effect on the minds of many perſons without doors, and probably was not without its influence in Parliament. After the ſolemn manner in which it had been made by ſome of the moſt diſtinguiſhed parliamentary leaders, nothing could exceed our ſurprize at ſeeing it publicly diſavowed, and

even

even reprobated, by the Roman Catholic Biſhops themſelves, except the aſtoniſhment which we felt at the wretched attempt of Dr. Milner (their agent) to reconcile theſe contradictions, and ſave at once the credit of all parties concerned, ſome of whom muſt have been led by their zeal into the moſt culpable negligence, or been guilty of the groſſeſt prevarication. The latter caſe, indeed, ſeems to be clearly proved by the writer before us.

After remarking, in the two firſt Letters, on the very extraordinary delay of Dr. M. in coming to any explanation at all, he puts the merits of the Doctor's explanation on the reſult of the five following queſtions:

"Firſt, Whether theſe parliamentary advocates did tender any propoſition, as under the authority of Dr. Milner, from the Roman Catholic biſhops? and if they did,

"Then Secondly, Whether they had any right to tender *any* propoſition as under *any* warrant from Dr. Milner?

"Thirdly, Whether, if they had *any* warrant to tender *any* propoſition, they did tender it under the ſort of warrant which he gave them?

"Fourthly, Whether Dr. Milner himſelf had any authority from the Iriſh prelates? and,

"Fifthly, Whether the propoſition itſelf, which they did tender, was that which he had authorized them to make?" P. 25.

In examining theſe queſtions the author firſt adverts to Dr. Milner's own teſtimony, citing his explanatory letter, in the Morning Chronicle, and contraſting it with his "Letter to a Pariſh Prieſt," in the month of Auguſt preceding, and his other Letter from Cork. We ſhould have been glad, if our limits had admitted, to have inſerted the whole argument on this point: but the concluſion of it is ſo pointed, that we will give it in the author's words:

"Dr. Milner ſays 'it will appear they' (his parliamentary friends) '*were warranted* in the declarations they made in parliament, *to the extent, and in the manner here ſet down.*'—Now does Dr. Milner (ay or no?) mean to aſſert or inſinuate, that the declarations which his parliamentary advocates made in parliament *were* ONLY *to the extent and in the manner here ſet down?* If he *does* mean to aſſert or inſinuate this, where was his ſincerity when in writing to the pariſh prieſt in Auguſt laſt, he ſaid that 'the meaſure taken as it was propoſed, HE KNEW TO BE UNLAWFUL AND SCHISMATICAL, or when he ſaid in his other Letter from Cork, that his parliamentary friends had acknowledged that they *had advanced*, the *moſt alarming* propoſitions, *without any warrant*;' or if he does *not* mean this—where is his ſincerity now, when he endeavours to frame a defence, for his

his parliamentary friends, by ſaying, 'it will appear that they *were warranted* in the declarations they *made*, to the extent and in the manner here ſet down,' when in fact they made them to *an extent and in a manner far different*; and when all that the truth would have juſtified him in ſtating was, "that it will appear they *would* HAVE *been* warranted *if* they *had* made that declarations to this extent, and in this manner only, but their from ſome cauſe or other, they *did make* them to a *much greater* extent, and therefore they were not warranted. Is it poſſible for any degree of candour to ſee this miſerable quibble, this ſhuffle of language, in any other light than as a diſingenuous (I had almoſt ſaid Jeſuitical) attempt to impoſe upon a careleſs reader, to believe, that they *had a warrant* for what they *did do*, while he reſerves for himſelf the means of ſhewing that his words, upon a critical examination of the paſſage, do not convey any ſuch ſenſe? If there ever was an inſtance of keeping the word of truth to the ear, and denying it to the ſenſe, this paſſage exhibits it." P. 29.

The reſt of the argument, on the five queſtions ſtated, is contained in the ſubſequent letters, and conducted with ability and energy.

The author cites the Parliamentary Debates, and appeals to the impreſſion made on the public mind by them, to ſhow that the diſtinguiſhed perſons who made the propoſals in queſtion, expreſsly ſtated themſelves to be authorized by the Roman Catholics, and that ſome of them cited Dr. Milner, as the accredited agent of the prelates of that body, and as having authorized them to make that ſpecific propoſal "*in caſe the meaſure of Roman Catholic emancipation ſhould be acceded to.*" He alſo argues very forcibly on the laſt of the five queſtions, namely, "Whether the propoſition made" (in Parliament) "was or was not conformable to that which Dr. M. had authorized his parliamentary friends to make?" ſhowing that, inſtead of its being *conditional* and *limited*, no condition or limitation was ſo much as hinted at. The main point inculcated by this acute and judicious writer, will beſt appear from the following paſſage in his laſt letter, with which we will conclude this account:

"Whoever has taken the trouble to peruſe theſe letters, muſt perceive that I have ſucceeded in eſtabliſhing the fact, that *the public have been impoſed upon*; but that I have failed in fixing the guilt of the impoſition upon either party.

"That a propoſition was made to parliament by ſome of the moſt diſtinguiſhed parliamentary characters in both houſes, who diſtinctly ſtated themſelves to be authorized by Dr. Milner, as the accredited agent of the Iriſh Roman Catholic biſhops, to make it in their name, is quite clear.—That this propoſition contained the expreſſion of a diſpoſition in thoſe prelates to make certain conceſſions in regard to the future elections of their biſhops,

biſhops, is quite clear.—That Dr. Milner has declared, that he never gave theſe parliamentary characters any authority to uſe the name of the Roman Catholic biſhops;—that Dr. Milner has denied that he ever authorized, either in his own name, or in that of the Roman Catholic biſhops, the propoſal which was made;—that he has declared, that he knows that ſuch a propoſal would be ſchiſmatical and unlawful, and that he would die rather than conſent to it;—that the Roman Catholic biſhops themſelves have declared, in full ſynod, that they think it inexpedient to admit of *any* alteration in the mode of electing their biſhops, and, conſequently, that they have not at this time, whatever may have been their previous feeling upon this ſubject, the diſpoſition to make the conceſſions which were offered in their name;—all theſe propoſitions are quite clear. And it follows, as a neceſſary conſequence, that whatever part of the parliament and the public were led to believe the declarations, which were made in parliament in the name of theſe prelates, have been groſsly miſled and impoſed upon. But who is in fault amongſt theſe parties, remains in doubt. Whether the friends of the Roman Catholics, in parliament, aſſumed an authority which had never been repoſed in them? Whether they garbled the propoſition, which they were authorized to make, leaving out thoſe qualifications and limitations which it might be thought, would prevent its having the effect which they wiſhed it to produce? or whether Dr. Milner aſſumed an authority, which the biſhops never gave him; and offered a propoſition, which, he now feels it neceſſary (from obſerving the averſion which is felt to it among the Iriſh Roman Catholics) to ſoften, to qualify, and to recall? are queſtions of which, the information before the public does not afford any ſatisfactory ſolution. If, indeed, it was juſt to impute to Dr. Milner, and the generality of the Iriſh Roman Catholic biſhops, the principles of that Jeſuitical caſuiſtry which the titular Roman Catholic biſhop of Oſſory has lately avowed, there would be leſs difficulty in the queſtion; and the parliamentary advocates of the Roman Catholics would at leaſt find no difficulty in getting rid of the effect of Dr. Milner's evidence againſt them, and, without further proof, would be eaſily acquitted of every thing but folly in relying upon Dr. Milner." P. 62.

MEDICAL.

ART. 26. *Obſervations on the Cauſes which conſtitute Unſoundneſs in Horſes, conſidered in Regard to the Sale and Purchaſe of thoſe Animals. Dedicated to the Gentlemen of the Engliſh Bar. By Richard Lawrence, Veterinary Surgeon, Fellow of the Birmingham Philoſophical Society, and Author of an Inquiry into*

the Structure and Animal Economy of the Horſe. 8vo. 82 pp. 5s. Birmingham, printed. Croſby and Co. London, 1808.

This gentleman, who has written alſo other ſcientific works on the horſe, appears to have been in ſome degree irritated by examinations which he has occaſionally undergone, in trials reſpecting the ſoundneſs of horſes; for he acknowledges in his dedication "the *agreeable ordeals* he has, at various times, gone through, in the formidable and auguſt preſence" of the gentlemen of the Engliſh bar. He throws out ſeveral ſarcaſms in this dedication; and leſt, as he ſays, all the *cuts* ſhould be confined to that part, he gives, at the end of the book, a wooden cut of a lawyer's tie wig *upon a block.*

Notwithſtanding this not very exquiſite pleaſantry, the book appears to be of an uſeful kind; being offered "not as containing any *legal* deciſions, but ſimply as *a reference to the nature and ſeat of thoſe diſeaſes*, which, in a commercial point of view, render the horſe *unſound*; and which in the arguing of a horſe cauſe are ſo often perverted or miſunderſtood." We conceive it, however, to be very bad policy in the author to indulge his wit or his reſentment at the hazard of ſetting thoſe very perſons againſt his book, who might moſt eſſentially be benefited by it. But we are inclined to believe that the gentlemen of the bar have liberality enough to uſe the knowledge, when they want it, and deſpiſe the ſarcaſms.

DIVINITY.

ART. 27. ΕΙΡΗΝΙΚΟΝ, *a Sermon preached in Holy Trinity Church, Kingſton upon Hull, on Tueſday, July* 25, 1809, *at the Primary Viſitation of the Moſt Reverend Father in God, Edward Lord Archbiſhop of York. By the Rev. J. H. Bromby, M. A. Vicar of the ſaid Church, and late Fellow of Sidney Suſſex College, Cambridge.* 4to. 2s. 6d. Johnſon. 1809.

A manly and ſenſible diſcourſe, in which the following points are preſſed and ſupported: 1. That our church is apoſtolical in its diſcipline and conſtitution. 2. That the eſtabliſhment of it is eminently ſerviceable in promoting the cauſe of religion, good order, ſcience, and civilization, and the ſpiritual and temporal welfare of all ranks and degrees of men amongſt us. 3. That it is a church which, above all other churches that have had the ſupport of the civil power, in ancient or modern times, underſtands the principle and encourages the practice of toleration.

All this is urged and ſupported by fair and impreſſive argument; we are clear, however, that the preacher ſtretches his liberality too far, when he intimates, as one effectual method of preventing ſchiſm, the expediency of making the articles of the church, as at preſent conſtituted, give way to *others more ſimple and comprehenſive*, P. 23; and that were we authorized to

give

give the right hand of fellowſhip to all whoſe life and converſation deſervedly engage our eſteem and affection.

We learn from this diſcourſe one thing which is exceedingly to be regretted, that the population of Hull and its neighbourhood comprehends no leſs than 40,000 ſouls, and that for the ſpiritual accommodation of this immenſe number there are only five pariſh churches, of which two are ſmall, and only one capable of containing a great number.

The preacher appears to be an able, zealous, and conſcientious miniſter of our church, and we unite with him in the wiſh that in this and ſimilar inſtances the government of our country would interpoſe, and by ſome application of public property in the erection of churches, exclude one avenue to nonconformity and ſchiſm.

ART. 28. *A Serious Admonition to a profeſſed Chriſtian who has violated his Marriage Vow by living in Adultery, and the ſinful and deſtructive Tendency of evil Communications.* 8vo. Wilſon, 1809.

Far be it from us to withhold our commendations from the author of the preſent pamphlet, ſincerely believing that his pen was ſolely prompted by good intentions. The ſoundneſs of his doctrine no one will preſume to deny, ſupported as it is throughout by ſcriptural quotations. We willingly add our names to his preſcription, though we doubt its efficacy. We could have wiſhed that a little more attention had been paid to the rules of grammar in the title-page.

ART. 29. *The Credibility of the Jewiſh Exodus, defended, againſt ſome Remarks of Edward Gibbon, Eſq. and the Edinburgh Reviewers. By the Rev. W. Cockburn, A. M. Chriſtian Advocate in the Univerſity of Cambridge; late Fellow of St. John's College; and Morning Preacher at Woburn Chapel.* Crown 8vo. 93 pp. 3s. 6d. Hatchard, &c. 1809.

We have been accuſtomed to commend the productions of Mr. Cockburn, and we think him ſtill entitled to the ſame attention. The preſent tract is written by way of anſwer to an objection, made by Gibbon, againſt the Moſaic Hiſtory, which by ſome had been conſidered as unanſwerable.

The objection is in ſubſtance this. That it is not credible, that the Jews ſhould have beheld with indifference the miracles recorded in their early hiſtory; and that it is very ſtrange that the later Jews ſhould have been convinced by miracles, which failed to perſuade thoſe to whom they were actually diſplayed. To this Mr. C. replies, firſt by ſhowing that the miracles in queſtion (thoſe of Moſes and Joſhua), were by no means beheld *with indifference* by the Iſraelites, which he proves, to our apprehenſion, with con-

cluſive force. He ſhows the effects they really had, and enumerates the inſtances of tranſgreſſion recorded of that people; proving, at the ſame time, that they by no means ſubjected them to the imputation of being at all *indifferent* to the miracles. Secondly, by ſhowing that the ſecond part of the objection ſo far as it depends on the firſt, falls of courſe with it: and that ſo far as it depends upon the aſſumption, that the later Jews believed *only* in conſideration of the miracles diſplayed to their forefathers, it is alſo unfounded. He inſtances particularly in prophecies; on which, in truth, much more ſtreſs might be laid. For it is evident that the prophecies of the captivity before it happened, and of the ſubſequent reſtoration of the people, given during the captivity, muſt have had a much more powerful effect upon the minds of the Jews then living, and *their* deſcendants, than a mere reference to the recorded miracles of Moſes and Joſhua.

That theſe replies are ſound and concluſive, cannot, we think, be denied. The author has, indeed, in his preliminary obſervations, ſaid, perhaps unneceſſarily, though very truly, that miracles would not, in the age of Moſes, be deemed ſo concluſive proofs of divine miſſion, as they would at this day; but this, whether required or not, affects not the validity of his other arguments, which, as ſucceſsfully oppoſed to a very ſeductive and popular objection of infidels, ought not, we think, to be lowered in their effect by any extraneous conſiderations. Nor ought Mr. Cockburn to be denied the commendation which we give him very cordially, of having taken arms with vigour and effect againſt the enemies of Chriſtianity.

ART. 30. *A Sermon preached in the Tron Church, Edinburgh, 30 April 1809, being the Sunday immediately following the Funeral of the Rev. Andrew Hunter, D. D. one of the Miniſters of the Tron Church, and Profeſſor of Divinity in the Univerſity of Edinburgh. By Sir H. Moncrieff Wellwood, Bart. D. D.* 8vo. 29 pp. 1s. 6d. Edinburgh, printed; Hamilton, London. 1809.

The Rev. Baronet has ſelected the preaching and qualifications of Barnabas, as deſcribed in Acts ii. 23, 24, for the ſubject of this diſcourſe. As his exhortation there recorded was made to thoſe who already believed, and tended to confirm them in faith and perſeverance, it affords, as he obſerves, a proper example to all miniſters of Chriſt. With that powerful, yet unaffected eloquence, which we have before noticed in the diſcourſes of this author *, he explains both parts of his ſubject; and having

* See Vol. xxviii, p. 158.

given it ample illuſtration in the caſe of Barnabas, he concludes by applying the obſervations to the worthy miniſter whom they had loſt, appealing to the knowledge of his hearers for the truth of thoſe facts relating to his character, which prove him to have been, like St. Barnabas, "a good man, full of the Holy Ghoſt and of faith." In whatever community of Chriſtians we behold ſuch an example, the ſight is truly edifying. All ſubordinate differences of opinion and diſcipline vaniſh before that power of faith, which, by the grace of God, is made efficacious to ſalvation.

There is a warmth and earneſtneſs in the exhortations of Sir H.W. which irreſiſtibly convince the reader of his having that ſincerity which in this diſcourſe is ſo admirably deſcribed; and the concluſion of which, not having ſpace for more, we will lay before our readers.

"The moſt ſincere of the faithful miniſters of Chriſt are ſurely far from being perfect, in their adherence to the ſpirit of their moſt earneſt exhortations; and even when their fidelity is greateſt, are compaſſed about with infirmities. But conſcientious ſincerity, and known integrity through life, will cover many defects, and ſupply the want of many talents. It will give weight and ſpirit to the feebleſt, when they are affectionate endeavours, to promote the kingdom of God. He who is believed to ſpeak from the good treaſure of his heart, will be heard with attention and reverence, when a more powerful exhortation, without this advantage, will have no effect. Superior talents, united to unqueſtionable integrity, will certainly give ſtrength to any admonition. But a good man, earneſtly exhorting in the name of the Lord, with the known temper, though not with the gifts, of an apoſtle, amidſt all his infirmities, will ever be regarded as the ſervant of the Moſt High God, who ſpeaks with authority and not as the ſcribes, ſhowing to men the way of ſalvation. Even 'Herod feared John, knowing that he was a juſt man, and an holy; and obſerved him; and when he heard him, he did many things, and heard him gladly.'

"Purity of intention, and an integrity beyond all ſuſpicion, are moſt important qualifications indeed, for the conviction and converſion of ſinners, and for the edifying of the body of Chriſt. A good man, in the ſervice of the goſpel, ſpeaks not in word but in power. The hand of the Lord is with him, and the word of God prevails." P. 16.

In taking one paſſage from ſuch a diſcourſe, we unavoidably omit many of equal or ſuperior merit, for which we can make no amends but by adviſing thoſe who approve it, to procure and read the whole.

ART. 31. *A Dialogue between a Miniſter of the Church of England, and his Pariſhioner, on the Subject of Infant-baptiſm.*

By the Rev. Gorge Hutton, D.D. Vicar of Sutherton, and Rector of Algarkirk cum Fosdyke, near Boston; and sometime Fellow of St. Mary Magdalen College, Oxford. 12mo. 26 pp. 6d. or 4s. per doz. Kelsey, Boston. 1809.

In times like the present, we trust that the Ministers (in general) of the Church of England are alert and active, in counteracting the prejudices of persons, who have few or no correct notions of religion, and who set themselves up, in opposition to the usages of our venerable Church. This Dialogue (the substance of a sermon delivered by the author in his parish churches) is a very gratifying specimen of such activity; and effectually convinces the parishioner (whose neighbours had laboured to mislead him) that infant-baptism is warranted by Holy Scripture. In many parishes, this work might be distributed with good effect. The author's own account of it, being modest and proper, will recommend it (we think) to many readers:

"To the learned Divine, and such persons as are conversant in Liturgical writings, nothing is here presented but what is perfectly familiar to them. Indeed little of novelty can be expected. And they will readily discover a considerable portion, particularly in what relates to the vindication of infant-baptism, so have been compiled chiefly from two very admirable works, Wheatley's Illustration of the Book of Common Prayer, and Wall's History of Infant-baptism. It has been put into the form of a dialogue, after the manner of Mr. Sykes's three 'Dialogues between a Minister of the Church and his Parishioner,' and those of Dr. Gray and Mr. Settle 'between a Churchman and a Methodist;' as being better adapted, and more likely, to draw the attention of those persons, for whose instruction it is intended, and to whose consideration it is addressed." P. 6.

ART. 32. *A Letter to a noble Duke, on the incontrovertible Truth of Christianity. The second Edition, corrected. To which is now added a Postscript.* Crown 8vo. 117 pp. 3s. 6d. Nornaville and Fell. 1808.

If the excellent tract of C. Leslie, entitled "A Short and Easy Method with the Deists," can, by being put into a more modern dress, be made to attract a fresh attention, we shall be very willing to applaud the ingenuity which gives it that attraction. This is the attempt of the present publication; the object of which is to republish that work, "somewhat abridged and curtailed, so as to simplify and concentrate the argument." The editor says also, that it is occasionally a little varied in point of language; especially with a view to divest it of every opprobrious controversial term, and every irritating expression of polemic defiance. "The wish of the editor," it is added,

"was

" was to give it ſuch a form, as may beſt qualify it to attract and fix the attention of all, while it offends none: ſo that it might conciliate, at the ſame time that it enforces conviction." p. x.

The preſent editor, relying on an anecdote derived from the family of Mr. Leſlie, repreſents the tract as originally written for the firſt Duke of Leeds, though in the original edition it was ſaid to be only a Letter to a Friend. He therefore changes the introductory addreſs from "Sir," to "my Lord Duke;" and offers it to the preſent D. of Leeds; which will certainly give it more weight with ſome readers. It appears to us, on comparing the edition thus altered with the original publication, that the objects propoſed by the editor are ſufficiently attained; and that the argument of the author is well preſerved, while his ſtyle and manner are rendered more attractive, and even intelligible, to a modern reader. The alterations are indeed, in general very ſlight, and only calculated to give ſmoothneſs, and neat connection to the reaſoning.

The republiſhed tract only occupies 60 pages; then follows a poſtſcript, containing "a curſory view of the poſitive evidence, which ſanctions and ſupports the belief of Chriſtianity," taken from Mr. Bigland's Reflections on the Reſurrection and Aſcenſion of Chriſt, publiſhed in 1803. In this part of the book, the editor conſiders the nature of hiſtorical teſtimony; he examines the validity of Mr. Hume's boaſted argument againſt miracles, and ſeveral other topics related to the hiſtory of Chriſtianity. In a word, he produces a work altogether very well calculated to pleaſe and attract thoſe who are at all likely to waver, and to give a new vigour to the cauſe of religion.

ART. 33. *Exerciſes in Religious Knowledge for the Inſtruction of Young Perſons. By Mrs. Elizabeth Hamilton, Author of Letters on the elementary Principles of Education, Letters to the Daughter of a Nobleman on the Formation of moral and religious Principles, &c. &c.* 12mo. 150 pp. 2 ſh. Manners and Miller, Edinburgh; Cadell and Davies, London. 1809.

The deſign of this little work, as ſtated by the author, is not to ſuperſede, but to follow up the inſtructions conveyed in the Catechiſms appointed by the Church. It is to impreſs on the youthful mind thoſe truths contained in the Scriptures of the Old and New Teſtaments, which it is of importance for all men to know. Aware that children, in reading the Bible and in committing to memory the queſtions and anſwers of an ordinary catechiſm, exerciſe their memories *only*, Mrs. Hamilton has adopted a method of compelling them to exerciſe their underſtandings and memories *at the ſame time*. Her book may indeed be conſidered as *a Catechiſm*; but inſtead of printing the queſtions and anſwers in immediate ſucceſſion, as is uſually done in ſuch publi-

cations,

cations, she divides her work into *parts* and *sections*, detailing in each section so much truth in regular and didactic order, and then adding as many questions, to each of which the children must *find the answer* for itself in the section which has been immediately read. A specimen will exhibit the plan, and recommend, we think, this small volume to every father of a family, who really wishes his children to understand what they commit to memory.

"TEACHER.

1. "True faith and obedience are inseparably united; for if
we have a thorough dependence on the word of God, we will
[shall] do all that he desires us to do, in full confidence of re-
2. ceiving the recompence of obedience. It is thus that we act
in the common affairs of life; for none of us would eat what
we were assured was poisonous, unless we had no faith in the
3. person from whom the assurance came. None of us would refuse
to take the steps, which we were told would entitle us to a great
legacy, unless we distrusted the word of our adviser. In
like manner would we, but for our want of faith, earnestly
4. strive to do all that God has commanded. If we do not
thus strive, our pretensions to faith are hollow and deceitful.
5. Let us remember the declaration of our Saviour, 'Not every
one that saith unto me, Lord, Lord, shall enter into the
kingdom of Heaven, but he that doth the will of my Father
Which is in Heaven.'

"QUESTIONS.

1. "Can we by faith without obedience please God?
2. "When we expect to be happy by following our own evil
inclinations, do we then shew our faith in God's word?
3. "How do you illustrate this?
4. "When we do what God has in his word forbidden, and
neglect to do what he has commanded, have we then any just
pretensions to a true faith?
5. "What are the words of our Saviour upon this subject?"

We have long thought, that an explanation of the Church Catechism upon this plan would be a proper book to be put into the hands of young persons, previous to confirmation; and we trust that a friend our's, who has such a work by him, will be induced, by the success of this small volume, to put it to the press immediately.

ART. 34. *A Charge delivered to the Clergy of the Archdeaconry of Sarum, on the 11th, 12th, 13th, and 14th Days of July, 1809. By the Reverend Charles Daubeny, Archdeacon of Sarum.* 8vo. 33 pp. 1s. 6d. Rivingtons. 1809.

We always open with pleasure the productions of so found and able a member of our Church as Mr. Archdeacon Daubeny. Our expectations are then sanguine; nor are they in general disappointed. In the present instance, we have to announce a masterly view of the present state of religion; and a consideration

tion of thoſe objections, which are but too popularly circulated, againſt the Clergy of the Eſtabliſhment.

Mr. D. firſt conſiders the accuſation of a want of zeal in the Clergy; and here he incidentally touches upon the cauſes of the zeal which is exerted againſt them.

"The corruption of the natural man," ſays he, "is in nothing more apparent than in his diſpoſition to reſiſt whatever preſents itſelf to him under the ſhape of an obligation. Leave him in the uncontrouled exerciſe of his own will, and he may occaſionally chooſe right. But preſcribe a rule, enact a law, or ſettle an eſtabliſhment, to which obedience is required, and reſiſtance begins. For the very requiſition of obedience, or the interdiction of practice, in any way, provokes the corruption of human nature; which draws men, who might otherwiſe be differently diſpoſed, to become like wayward patients, who chooſe rather to nouriſh the prevailing humour of diſeaſe and infirmity, than to obſerve the preſcription of the ſurgeon; and to tear off the plaiſter, though with a certain increaſe of danger to themſelves, rather than endure its proper working." P. 10.

Speaking, however, of the importance of zeal, he obſerves very truly, that "*zeal without knowledge*, ſo far as the lower ranks of the community are concerned, will never fail, in the long-run, to prove an overmatch for *knowledge unaccompanied with zeal.*" P. 12. He therefore ſtrongly recommends a ſufficient infuſion of this very active quality.

In conſidering the other popular objection, of not ſufficiently preaching the peculiar doctrines of the Goſpel, the Archdeacon takes occaſion to explain and illuſtrate, from the Homilies, the true doctrine of ſalvation through the merits of Chriſt; deſiring, when that is rightly underſtood, to wave the conſideration of "thoſe deep things of God, on which the moderation of our excellent Church has judiciouſly enjoined ſilence." He then briefly but ſtrongly notices the inſidious attempt of the editors of the pretended "Improved Verſion," to deſtroy the eſſentials of faith; and the unſound and dangerous defence of the Church, by the author of the "Hints on Evangelical Preaching." He then concludes a very judicious and uſeful Charge with theſe encouraging words of Lactantius.

"Verum non eſt deſperandum. Fortaſſe, *non canimus ſurdis.* Nec enim tam in malo ſtatu res eſt, ut deſint ſanæ mentes, quibus et veritas placeat, et monſtratum ſibi rectum iter, et videant et ſequantur."

MISCELLANIES.

ART. 35. *An Account of Jamaica and its Inhabitants. By a Gentleman long reſident in the Weſt Indies.* 8vo. 7s. 6d. Longman and Co. 1809.

After the ſuperb and coſtly work on the Hiſtory of Jamaica by Sir Hans Sloane, and the ſatisfactory but elaborate publication of Bryan Edwards, an account of this intereſting region on a ſmaller

smaller scale, and to be obtained at a moderate expence, was certainly desirable. This volume appears to answer the purpose; and at the same time that it communicates a concise analysis of the topics discussed in the larger works above-mentioned, it supplies some observations on important matters, which a residence of 21 years in Jamaica has of course qualified the author to make with effect. It will be found a useful and entertaining volume, and appears to omit no one subject, concerning which information may be required, by those who have occasion to be acquainted with the history, affairs, and condition of this island.

ART. 36. *Adam and Margaret, or the Cruel Father punished for his unnatural Conduct to his innocent Daughter. A Narrative of real Incidents. With some Reflections, and a Proposal for cultivating a Department of Literature to be entitled Private Biography. By Alexander Molleson.* 8vo. 1s. 6d. Glasgow, for the Author; Constable, Hunter, and Parker, London. 1809.

The narrative contained in this little tract represents the character of a man who before his industry had slackened or vice predominated, was sober, quiet, and attentive to his work. This proved only a deceitful calm. Prosperity afterwards tempted and corrupted him; he became attached to drinking, and from that time never behaved well. Intoxication inflamed his temper, naturally severe, to a degree of savage barbarity, and gradually by his ferocity, we see his family declining in health and respectability, till every one has sunk silently into the grave, except one poor daughter, who afterwards, when distress and illness overpowered him, proved his only solace. The tale is remarkably well told, and calculated to produce beneficial effects. The proposal subjoined should only be admitted after the most mature deliberation, and even then we should hesitate upon its propriety.

ART. 37. *La Morale des Anciens; ou Pensées, Maximes, tirée de Zoroastre, Confucius, Solon, Pythagore, Socrate, Platon, Aristote, Cicéron, Sénèque, Plutarque, Marc-Aurèle, &c. &c. Par M. E. A. Girot.* 12mo. 348 pp. 5s. Dulau. 1808.

A complete digest of ancient morality, so formed as to demonstrate in every particular how far those unassisted reasoners went, and wherein they were of necessity deficient, would be a work of extreme and difficult labour; but, if it could be well completed, a document of great utility. The present book, with much more moderate pretensions, will yet be found both pleasing and instructive; and may be put into the hands of young persons with advantage. Even those who have already passed through the common track of instruction may often see, with surprise, what valuable points of morality have been occasionally discovered by persons who had not the light of revelation. But they will observe also,

that

that the maxims which moſt nearly approach to the perfection of Chriſtian morality are given by thoſe authors who lived after the diffuſion of the Goſpel; from which they appear to have caught ſomething, though without proceeding to conviction.

This book, the evident reſult of much diligence in compilation, is divided into chapters, under the heads of, 1. Dieu, Religion. 2. Ame. 3. Parens, Enfans, Famille. 4. Hommes. 5. Jeuneſſe, Education. 6. Vie, &c. &c. and the maxims under each head are numbered. At the end are ſubjoined ſhort notices of the authors quoted, to whom each ſentence is referred in its place. An Engliſh tranſlation is promiſed, and has perhaps ere now appeared.

ART. 38. *The Comet; by the Author of All the Talents. 2d Edition.* 8vo. 86 pp. 3s. 6d. J. J. Stockdale. 1808.

On the cover of the book, this Comet is called a mock-newſpaper; and the idea, though not new, is capable of being made a vehicle for various ſpecimens of wit and humour, in proſe and verſe. We cannot however ſay, that the wit and humour, which are attempted to be infuſed into this production, are at all to our taſte. They are generally coarſe and extravagant. The few verſes which are inſerted are far from good, and even in thoſe few the author has not abſtained from plagiariſm; as in theſe lines,

"Nor blame I, nymph, that you diſdain'd my pray'rs,
"But ah, why did you kick me down the ſtairs?

Theſe are palpably ſtolen from a little epigram ſo very generally known, that it can hardly be neceſſary to quote it. Yet the Comet (at 3s. 6d.) is ſtated to have reached a ſecond edition.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

The Chriſtian Advocate; deſigned to plead the Cauſe of Primitive Chriſtianity. 8s. 6d.

A Vindication of the Jews, by way of Reply to the Letter addreſſed by Perſeverans to the Engliſh Iſraelite. Humbly ſubmitted to the Conſideration of the Miſſionary Society and the London Society for Promoting Chriſtianity among the Jews. By Thomas Witherby. 7s.

Early Devotion; or an Addreſs to Young Perſons on the important Duty of private Prayer: with ſuitable Forms for different Ages, chiefly in Phraſes taken from the Scripture and

from the Liturgy of the Church of England. By a Clergyman. 2s.

The Divinity of the Apocalypſe demonſtrated by its Fulfilment: in Anſwer to Profeſſor Michaelis. By the Rev. J. M. Butt, A.M. late ſtudent of Chriſt Church, Oxford, and Author of a Commentary on the Seventy Weeks and Laſt Viſion of Daniel. 12mo. 5s.

The Doctrines of Predeſtination and Aſſurance examined, with a ſhort View of the Pelagian Controverſy, in a Sermon preached before the Lord Biſhop of Lincoln; at his Triennial Viſitation, held at Newport Pagnell, in the County of Bucks, on Tueſday, May 23, 1809. By the Rev. Thos. Le Meſurier, M.A. Rector of Newton Longville, in that County; with large Notes. 2s. 6d.

HISTORY.

Hiſtoric Anecdotes and Secret Memoirs of the Legiſlative Union between Great Britain and Ireland. By Sir Jonah Barrington, one of his Majeſty's Council at Law, Judge of the High Court of Admiralty in Ireland, and Member of the late Iriſh Parliament for the Cities of Tuam and Clogher. Part I. 1l. 1s.

Grafton's Chronicle; or, Hiſtory of England. To which is added his Table of the Bailiffs, Sheriffs, and Mayors of the City of London, from the Year 1189 to 1558 incluſive. 2 vols. royal 4to. 4l. 4s.

POLITICAL.

The Firſt Book of Napoleon, the Tyrant of the Earth, written in the 5813th Year of the World, and 1809th of the Chriſtian Era. By Eliakim the Scribe, a Deſcendant of a modern Branch of the Tribe of Levi; a Rabbi, educated in the Chriſtian School of the Sons of the Prophets. 8vo. 6s.

A Curſory View of the late Adminiſtration; with a few Remarks on the Strictures of the Quarterly Review on Mr. Moore's Publication. 1s. 6d.

Memorandums and Narratives, Civil, Military, Naval, Parliamentary, and Eccleſiaſtical; including an Account of Penſions, &c. as extracted from Papers laid before the Houſe of Commons, and other authentic Documents. 4to. 1l. 1s.

JUBILEE.

An Addreſs to the Inhabitants of the United Kingdom of Great Britain and Ireland, on the approaching Jubilee. 1s.

The Jubilee; a Poem on the approaching Anniverſary. By William Jerdan, Eſq. 2s.

The Character of the King; or, the Royal Jubilee, interſperſed with authentic Anecdotes of his Majeſty, together with an admonitory Addreſs to the People of the United Kingdom. 2s. 6d.

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